The Jinn and Human Sickness

Remedies in the Light of the Qur'aan and *Sunnah*

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allaah,
the Most Gracious, the Most Merciful.

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ۝﴾

"And We send down of the Qur'aan that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zaalimoon (polytheists and wrongdoers) nothing but loss." (*Al-Isra'* 17:82)

The Messenger of Allaah ﷺ said:

«إِنَّ اللهَ لَمْ يُنْزِلْ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ وَجَهِلَهُ مَنْ جَهِلَهُ»

"Allaah does not send down any disease but He also sends down a cure for it; those who know it know it, and those who do not know it do not know it."[1]

And the Messenger of Allaah ﷺ said:

«مَا أَنْزَلَ اللهُ مِنْ دَاءٍ إِلَّا أَنْزَلَ لَهُ شِفَاءً»

"Allaah does not send down any disease but He also sends down a cure for it."[2]

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[1] *Musnad Al-Imam Ahmad,* 4/278.

[2] *Al-Saheehayn.*

Translator's Foreword

Belief in the world of the Unseen (*Al-Ghayb*) is an important part of Islamic belief, as affirmed in the texts of the Qur'aan and *Sunnah.* The effect that unseen forces may have on human lives is an area concerning which there are many myths and superstitions, and there is no shortage of charlatans who will dupe people by offering "remedies" and "protection", at the cost of their wealth and, more seriously, at the cost of their *'Aqeedah.*

Conversely, there are those who are so dazzled by modernity and material progress that they dismiss all ideas of unseen beings out of hand, in the name of science.

In this book, the author strikes a middle path between the superstitious approach of attributing all problems to the jinn and evil eye, and the "modern, scientific" approach of dismissing belief in the jinn as a kind of fairy tale. He draws on the teachings of the Qur'aan and *Sunnah* to show that although the jinn have some ability to affect humans, it is not as great as many people think.

In an era of widespread mental and emotional upheaval, the issue of sickness, both mental and physical, is also discussed. The author takes a balanced view of sicknesses that are commonly attributed to the jinn, and makes a wise plea for Muslim doctors to work hand in hand with practitioners of the Qur'aanic medicine, pointing out

that recitation of the Qur'aan over a sick person can never do any harm.

This is a practical book, with a solid basis of Islamic teachings drawn from the Qur'aan and *Sunnah.* It is to be recommended for any reader who has an interest in spiritual and physical well-being.

Nasiruddin Al-Khattab
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I would especially like to thank Shaykh Waheed ibn 'Abds-Salaam Baali.

May Allaah reward them all with the best of rewards on my behalf.

Khaleel ibn Ibraaheem Ameen

Foreword

Praise be to Allaah. We praise Him and seek His help and forgiveness and guidance. We seek refuge with Allaah from the evil of our own selves and from our evil deeds. Whomsoever Allaah guides, none can lead astray, and whomsoever He sends astray none can guide. I bear witness that there is no god but Allaah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.

Treating illness by means of the Noble Qur'aan is a practice that was abandoned for a while, and remained unknown except to a small number of scholars, to such an extent that the people knew of nothing but witches[1] and soothsayers, and the wares of charlatans and frauds became popular. Then the Lord of creation willed that a number of sincere *Daa'iyahs* be prepared to deal with this matter. They revived this practice after it had died out and brought it back to life after it had disappeared. Those who treated sickness by means of the Qur'aan did not seek any wages for their treatment and recitation, except from the One Who is the Sovereign of the heavens and the earth, may He be glorified and exalted.

At that point the wares of the witches and frauds became defunct and the people began to distinguish good from evil, and they turned to the Qur'aanic remedies.

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[1] The word "witch" is used here to refer to a practitioner of witchcraft (*Sihr*), whether male or female.

Hundreds of sick people who had been going to hospitals for many years were treated.

Hundreds of epileptics who had been going to psychiatric clinics for months were treated.

Innumerable people who had been going to witches and charlatans were treated.

How many families found joy after suffering grief.

How many couples were reconciled after having been separated.

How many insane people came back to their senses.

How many impotent married man became able to function normally

How many anxious and tense people were able to relax and feel happy again

What is amazing about this matter is the fact that those sincere practitioners of the Qur'aanic remedies do not want any reward or thanks for their treatment except sincere *Du'aa's* and to save their brothers' faith from being corrupted by the witches and charlatans, and to preserve the honour of Muslim women from being impugned by the witches and soothsayers. They seek reward with Allaah for this treatment, as they seek reward with Him for calling others to Islam and for doing their charitable work.

To these sincere workers who are striving for the sake of Allaah, I express my thanks and appreciation, and I pray to the Lord of heaven and earth to protect them from all evil and to crown their deeds with sincerity.

Then many books and essays appeared, one after another, on this topic, but there are some aspects which have not yet been dealt with. But everyone is guided to that for which he has been created.

Our brother Khaleel Al-Fuqaa'i, may Allaah honour him, is one of the young men who have contributed to this field on both the theoretical and practical level. Allaah has healed many people at his hands, and we ask Allaah to reward him immensely.

Now he has presented me with this book on the subject, which he has entitled *"At-Turqul-Hisaan Fi Amradil Jaan"*.[1]

I have read it and found it to be creative, taking a new approach to some aspects of the topic. It is helpful to both the patient and the practitioner of the Qur'aanic remedies.

I ask Allaah to benefit him through this work in his lifetime and to make it a treasure stored up for him after his death.

Finally, I offer him my congratulations and say to him: Go ahead, O Abu'l-Mundhir, and serve the Muslims, treating their sick and helping their weak ones. May you benefit from sincere *Du'aas* and may your slogan be:

﴿وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ﴾

"No reward do I ask of you for it; my reward is only from the Lord of the 'Aalameen (mankind, jinn and all that exists)."

(*Al-Shu'ara'* 26:109, 127, 145, 164, 180

[1] *The Jinn and Human Sickness.*

﴿إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

"I only desire reform to the best of my power. And my guidance cannot come except from Allaah, in Him I trust and unto Him I repent."

(*Hood* 11:88)

O Allaah, send blessings and peace upon Muhammad, the unlettered Prophet, and upon his family and Companions.

Waheed ibn 'Abdus-Salaam Baali
Abha, 19/8/1413 AH

Introduction

Praise be to Allaah. We praise Him and seek His help and forgiveness and guidance. We seek refuge with Allaah from the evil of our own selves and from our evil deeds. Whomsoever Allaah guides, none can lead astray, and whomsoever He sends astray none can guide. I bear witness that there is no god but Allaah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

"O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allaah)]."

(*Aal 'Imraan* 3:102)

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allaah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you."

(*Al-Nisa'* 4:1)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise)."

(*Al-Ahzaab* 33:70-71)

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًۢا﴾

"All the praises and thanks be to Allaah, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence."

(*Al-Isra'* 17:111)

There is none worthy of worship but He, and no creator but He, and no lord but He. He is the Sovereign in whose hand is the Dominion of all things, and unto Him is the final return. He is the Subduer Who, by His might and power, has subjugated every created being. He is the Abaser and the Exalter; no one can raise the one whom He abases, and no one can abase the one whom He raises. No one can benefit the one for whom He decrees harm, and no one can harm the one whom He benefits. No one can give to the one from whom He withholds

and no one can withhold from the one to whom He gives. Even if the people of the seven heavens and the seven earths and all that is in them were to unite to abase one whom He has raised, or to harm one whom He has benefited, or to give to one from whom He has withheld, then would never be able to do that.

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

"And if Allaah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things."

(*Al-An'aam* 6:17)

I bear witness that there is none worthy of worship except Allah alone, with no partner or associate, and I bear witness that our Prophet Muhammad is His slave and Messenger, the bringer of glad tidings and warnings, whom Allaah sent as a Mercy to the worlds. He conveyed the Message perfectly and strove in *Jihad* for the sake of Allaah perfectly, so that the word of Allaah, the Sovereign, the All-Knowing, might prevail. He spread and established the message of *Tawheed* and tore down the banners of *Shirk*, extinguishing its flame. May Allaah send blessings and peace upon him and his family and Companions, and upon those who follow in their footsteps and tread their path.

Treating illness by means of the Noble Qur'aan and *Ruqyahs* that are prescribed in *Sharee'ah* is something that has become very widespread. In the beginning this matter was warmly welcomed by the people in general, especially by those who were sick.

With the spread of the Qur'aanic remedies and the increase in the number of their practitioners, there appeared books and articles which spoke of the jinn. Because this is an issue that deals with an unseen world – which is a highly interesting and exciting topic – the people welcomed these books and they became very popular; more people turned to the Qur'aanic remedies and the number of practitioners increased in the Muslim countries.

But because of that increase in the number of practitioners, and the lack of experience of some of them, there appeared some negative effects of this kind of treatment. As a result there appeared some books and articles (especially in some Kuwaiti publications) which spoke of this sensitive matter.

These books and articles included both good and bad, truth and falsehood. People's opinions varied concerning this remedy and its practitioners, and in fact those who praised it had their reasons and those who criticized it also had their reasons.

But what should be the attitude of the fair-minded Muslim?

The attitude of the fair-minded Muslim should follow a path between praise and criticism. He should follow the path of truth because we are the *Ummah* of truth and truth is enjoined upon us. He should adopt a middle stance, for we are the middle nation. And he should be just and fair, for we are the *Ummah* of justice.

﴿وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾

"And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety."
(*Al-Maa'idah* 5:8)

For the sake of being honest and fair we say:

Treating sickness by means of the Noble Qur'aan and *Ruqyahs* that are prescribed in *Sharee'ah* is the revival of a noble Prophetic *Sunnah* that had been abandoned. Ibn Al-Qayyim (may Allaah have mercy on him) regarded that as a kind of abandoning the Qur'aan and said: "Whoever abandons the Qur'aan would abandon treating sickness and seeking healing through it - i.e., the Qur'aan."[1]

Treating sickness by means of the Noble Qur'aan is something that is real and is only denied by those who are ignorant and stubborn. Many people have benefited from it, and there are some diseases that have no other remedy except the Book of Allaah and the *Sunnah* of His Prophet ﷺ. Whoever interprets the healing of the Qur'aan as referring to spiritual healing only is falling short in his understanding, for the Qur'aan offers both spiritual and physical healing.

Also for the sake of being honest and fair we say:

Treating sickness in this manner and by this method is a matter concerning which some mistakes have been made. Many of the books that have been written on this topic need to be revised, and some of the practitioners of this remedy also need to be advised and corrected, so that this method will not lose credibility in people's eyes, especially since the

[1] *Al-Fawaa'id* by Ibn Al-Qayyim, p. 156.

material used in this remedy is sacred in people's eyes, for it is the noblest of speech contained in the noblest Book on the face of the earth, namely the Book of Allaah.

Hence the aims behind this study are as follows:

1- Enabling each person to treat himself and his family with *Ruqyah* as much as he can.

2- Working to correct the treatment method and rid it of errors.

3- Dispelling the fears that people have concerning the world of the jinn.

4- Giving precedence to some methods that are prescribed in *Sharee'ah* and have proven to be useful remedies.

5- Warning against going to witches, frauds and *Zar* circles, and explaining the dangers posed to the one who does those things.

6- Encouraging people to stick to the *Dhikrs* and prayers for protection that were prescribed by the Prophet ﷺ, and explaining that these are the greatest means of protection for the one who recites them regularly.

This book is divided into five chapters, which cover the following topics:

1 - The beliefs of the people of *Tawheed* concerning the jinn and devils

In this chapter I explain the beliefs of various people about the jinn, and the ideas that have become deeply

rooted in their minds about this hidden and mysterious world as the result of exaggerated stories, which has led to great fear whenever the word jinn is mentioned. But the believer who believes in *Tawheed* cannot be afraid, because he measures the stories he hears against the Qur'aan and *Sunnah.*

I also list the diseases that may be caused by the jinn, and special programs for those affected by these diseases, so that each person may treat himself and his family.

2 - Witchcraft and witches

Here I explain the danger that witchcraft poses to society and to the *'Aqeedah* of people who visit witches. Then I describe means of protection and remedies that are prescribed in *Sharee'ah.*

3 - The evil eye and *Hasad* (destructive envy)

How to protect oneself, how to recognize one who is envious, and the remedy in the light of the Qur'aan and *Sunnah.*

4 - Some psychological diseases

There is a strong connection between this and the topic of this book, and the symptoms are similar to some of the diseases caused by the jinn. In fact treating sickness with spiritual, Qur'aanic remedies is strongly connected to psychology in terms of both prevention and treatment. There is no contradiction between the two types of remedy, because psychological and nervous diseases have one of two causes:

(i) Internal causes: due to something inside the

patient's body, such as a physical problem in the brain, nerves or glands, or a deficiency of some vitamins, or other matters that can be dealt with by doctors who are specialized in such matters.

(ii) External causes: due to something outside the patient's body, such as the loss of a loved one, or exposure to pressures and calamities which a person's nerves cannot bear and for which he has no spiritual protection, so he is stricken with some psychological illnesses, which may be treated fully only by means of the Book of Allaah and the *Sunnah* of His Prophet ﷺ. The two types of causes are interconnected, and I wish that psychiatric hospitals in Muslim countries would begin to experiment with opening departments for treatment by means of the Noble Qur'aan in these hospitals. When a patient comes and is examined by the doctors, and they perform the initial tests, a reader could also recite the Qur'aan over him, because the Qur'aan has no harmful side-effects, by Allaah's grace. Then if the patient improves because of the Qur'aan reading and *Ruqyah,* praise be to Allaah, and if it becomes apparent that his illness is medical in nature, doctors and psychiatrists can then treat him.

I also present a list aimed at instilling the branches of faith in him, and a list of commands that are enjoined upon the Muslim and the prohibitions which he is required to heed, and a list of major sins, because there are all connected to psychology in terms of both prevention and treatment.

5 - Ways of protecting oneself against diseases caused by the jinn, such as *Dhikr* and prayers for protection. These are effective and powerful for the one who recites them regularly.

I ask Allaah to make our efforts sincerely for His sake alone, and correct according to the *Sunnah* of His Prophet Muhammad ﷺ.

May Allaah send blessings and peace upon our master Muhammad and his family and Companions.

Abu'l-Mundhir
Khaleel ibn Ibraaheem Ameen

Chapter 1

The belief of the people of *Tawheed* concerning the jinn and devils

- Definition of *Jinn*
- The beliefs of the people of *Tawheed* concerning the jinn and devils
- Kinds of sickness and harm caused by the jinn
- Reasons why a jinn may be able to overpower and harm a human
- Symptoms of jinn possession
- Description and conditions of the practitioner of the Qur'aanic remedies
- The Verses that punish the jinn
- Using Indian *costus*
- Towards correcting the methods of treatment

Chapter 1

The beliefs of the people of *Tawheed* concerning the jinn and devils

Definition of *Jinn*

The word *jinn* in Arabic refers to something that is concealed and hidden.

Al-Jawhari[1] said: *Al-Jaan* is the father of the jinn, the plural of which is *Jeenaan*. It says in *Al-Qaamoos Al-Muheet*: *Jannahu Al-Layl* means the night covered him. Everything that is concealed from you is *Junna 'Anka* (concealed from you). *Jinn Al-layl* means the darkness of the night. *Al-Mijannah* refers to the land where there are many jinn. *Al-Jaan* is the plural of *Al-Jinn*.[2]

It says in *Lisaanul-'Arab*: *Janana* means to cover or conceal. Everything that is concealed from you is *Junna 'Anka* (concealed from you). *Jannahu Al-layl* means the night covered him.... The jinn are so called because they are concealed and hidden from view. Hence the foetus is called *Al-Janeen* because he is concealed in his mother's womb.[3]

Abu 'Umar ibn 'Abd Al-Barr said: According to the

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[1] Al-Jawhari was the author of *Al-Sihaah*.

[2] *Al-Qaamoos Al-Muheet* by Al-Fayroozabaadi, p. 210.

[3] *Lisaan Al-'Arab* by Ibn Al-Mudhir, p. 13, 92, 93.

scholars of Arabic language, there are different categories of jinn:

1- When they mention the jinn in general terms, they use the word *Jinni*.[1]

2- If the jinn is one of those who live in houses with people, they call him *'Aamir* (dweller), the plural of which is *'Ummaar*.

3- If the jinn is one of those who interact with children, they call them *Arwaah* (spirits).

4- If the jinn is wicked then he is a *Shaytaan* (devil)

5- If he is worse than that, they call him *Maarid* (demon)

6- If he is worse than that and is strong, they call him *'Ifreet*, the plural of which is *'Afaareet*.[2]

The beliefs of the people of *Tawheed* concerning the jinn and devils

People's beliefs concerning the jinn vary. Some of them deny that they exist at all, some discuss the meaning of the word jinn without affirming that they exist, and some misinterpret the meaning of the words jinn and *Shayaateen* (devils) in ways that are not Islamically acceptable.

Shaykh Al-Islam Ibn Taymiyah said:

All nations believe in the jinn, and they have many

[1] In English language the word 'jinn' stands for *Jinni*, *Al-Jaan*, and *Jinn* etc., so the word 'jinn' is adopted for all these forms to maintain uniformity and clarity in the book. — *Editor*

[2] From *Aakaam Al-Marjaan* by Al-Shibli, p. 21.

stories which would take too long to tell. No one denies the existence of the jinn except a few small groups of ignorant philosophers and doctors and their ilk. As for the elite of the people, it is narrated that they either believed in the jinn or no opinion was narrated from them concerning the matter...[1]

Dr. Ibraaheem Kamaal Adham says in his valuable book *Al-Sihr Wa'l-Sahrah*:

Researching the topic of the jinn is one of the most difficult of subjects, especially since it has to do with finding out about a hidden world that is not visible and cannot be measured in physical or empirical terms.[2]

People have various ideas in their minds about the jinn which vary according to their culture, individual nature and level of education. There are many stories which the people tell one another about the jinn in the villages and deserts, where witchcraft, fraud and charlatanry are also widespread.

Dr. Ibraaheem Kamaal Adham says:

All the people, old and young, educated and uneducated, male and female, have something to say about the jinn and their hidden world. There is no one I spoke to whilst gathering information about what people believe about the world of the jinn, who did not give me a great deal of information.

[1] *Majmoo' Al-Fataawa* by Ibn Taymiyah, 19/32.

[2] *Al-Sihr Wa'l-Sahrah* by Dr. Ibraaheem Kamaal Adham. This was his doctoral dissertation and is one of the most valuable works that have been written on this topic.

People's beliefs about the jinn come from many sources. Some stem from primitive beliefs that grew from people's fear of natural forces. Some are a reflection of human thoughts and hidden desires. Some comes from myths and fables and stories made up by soothsayers, witches and charlatans to deceive their weak-minded victims. Some come from the whispers (*Waswaas*) of the *Shaytaan*. And some come from the teachings of Islam, or distortions thereof.

From the information that I gathered, I found that there was virtual consensus among both the common people and the educated ones among them that the jinn exist. This belief goes along with what is taught by Islam, but the common people speak of this hidden world in great detail and with a lot of information, for which Allaah has not sent down any authority. They speak as if they can see this world as clear as day.

Most of those whom I met believe in the jinn, and they believe that it is possible to see them and that they can take on various forms, the most common of which are the forms of a huge snake, a black cat, a black dog or a sheep. But strangely enough, many said that when a jinn takes on human form, his feet remain in the form of goat's feet.

There is also virtual consensus that the jinn are afraid of wolves, and they cannot appear in wolf form. Many people believe that wolves have power over the jinn when they appear in physical form, and are able to attack and devour them. They also believe that the jinn flee from the scent of wolves. Hence some of those whom I met in remote mountain villages like to wear

an amulet containing something from the wolf, be it a hair, a tooth, a bone or a piece of skin.

Among many people there is also a deep fear of the jinn, and of mentioning their name. So when they want to speak of the jinn you notice them saying with great fear, "*Bismillaah* (in the Name of Allaah)."

Sometimes if a person develops a backache for which no medical explanation can be found, in the end he decides that it is because of the jinn taking revenge on him; he must have hurt or annoyed the jinn without realizing, so the jinn struck him on his back in revenge.

Similarly the common people, especially those who interact with the jinn, believe that the jinn live a long life. Some of them are certain that the jinn live for thousands of years, and they support this view by saying that their fathers and grandfathers used to summon the same jinn that they summon... and Allaah knows best.

There are some of the things that people believe about the jinn. The belief that poses the most danger to the *'Aqeedah* of the Muslim, which is a false belief that contradicts faith and Islamic *'Aqeedah,* is the belief shared by most of the common people, that the jinn are able to know the unseen. Hence you see them crowding around the doors of soothsayers and fortunetellers who claim to contact the jinn, seeking to find out about the unseen. This is a false belief.

Many people also believe that it is possible to subjugate the jinn and use them to meet their needs by the use of talismans, spells and burning incense.

They also classify the jinn, dividing them into categories such as inferior and superior, or those who belong to the *Shaytaan* and those who belong to Allaah. Each category has its own type of talisman and incense, and may be used for specific purposes. So the superior jinn may be used for good purposes, to create love and harmony among people, whereas the inferior jinn many be used for harmful purposes, to create enmity and division among people. Just as they divide the jinn into superior and inferior, so too they divide the jinn into many categories according to their tasks and colours. So there are red jinn, black jinn and green jinn, and there are jinn who fly, jinn who travel under water, and jinn who cross the deserts and wildernesses.[1]

I still remember many of the stories that we used to hear when we were small, in the nighttime gatherings in the village where I grew up.[2] These stories spoke of the jinn and how they would appear to the people and take on different forms as they wandered through the streets of the village in the form of rabbits, small children and animals.

There was one story which was very well-known, about a man who was working in his field one night, when someone came and offered to help him. The man accepted his offer, but after a while the farmer looked at the man's feet and saw that they were the feet of a donkey. Seized with terror, he starting running and did not stop until he reached the edge of the village. At

[1] *Al-Sihr Wa'l-Sahrah Min Manzoor Al-Qur'aan Wa'l-Sunnah* by Dr. Ibraaheem Kamaal Adham.

[2] This is a village called Al-Fuqaa'i in Upper Egypt.

the edge of the village he met another man who started to reassure him and asked him what was the matter, so he told him what had happened in the field, and he said a jinn had appeared to him whose feet were the feet of a donkey. The man said to him: "Like my feet," and he looked and saw that the man had the feet of a donkey...

The common folk also believe that if a man is killed in revenge—in areas of Upper Egypt where this custom is prevalent because they are not ruled according to that which Allaah has revealed—then an *'Ifreet* appears from the place where he has been killed.

In fact these stories are widespread. These false beliefs find fertile ground because of the lack of proper Islamic knowledge and knowledge of *Tawheed* and sound *'Aqeedah,* where witches, fortunetellers, charlatans and worshippers of the dead are widespread, as the result of people's ignorance of Islamic teachings and of the devils' toying with people's minds. This leads to an important question:

What should the Muslim's attitude be towards these beliefs and stories?

In order to answer this question we say that the existence of the jinn and the world of the unseen are things in which the Muslim is required to believe, even though they are hidden from him. *Ahlus-Sunnah Wa'l-Jamaa'ah* are unanimously agreed that whoever denies the existence of the jinn is a *Kaafir,* because he is rejecting what is mentioned in the Qur'aan and *Sunnah.* The jinn are mentioned in more than forty verses of the Qur'aan, which are included in ten

Soorahs, and there is an entire *Soorah* which is named after them (*Sooratul-Jinn*).

The Muslim is required to believe firmly, with no shadow of a doubt, in the existence of the jinn. As far as these stories and beliefs are concerned, the Muslim should measure them against the Book of Allaah and the *Sunnah* of His Prophet ﷺ. Whatever is in accordance with the Qur'aan and *Sunnah,* we should accept it, and whatever goes against the Qur'aan and *Sunnah* we should reject it, because as I stated above, this is an unseen and invisible world, and we cannot accept that all these stories are sound.

In *Saheeh Muslim,* in the lengthy *Hadeeth* of Ibn Mas'ood ﷺ, it is narrated that the jinn asked the Prophet ﷺ for provision. He said:

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُم أَوْفَرَ مَا يَكُونُ لَحْمًا، وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ»

"Yours is every bone over which the name of Allaah has been mentioned, which will fall into your hands covered with flesh, and every piece of dung is food for your animals."

Then he ﷺ said:

«فَلَا تَسْتَنْجُوا بِهِمَا؛ فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ»

"Do not use these two things for *Instinja'* (cleaning after relieving oneself), for they are the food of your brothers."

So we throw away bones and do not see any meat on them, rather we see a bone just as it is, a bone. So too

we do not see the disappearance of the dung. But the Prophet ﷺ has told us that it is food for the animals of the jinn. So we must believe in what the Prophet ﷺ has told us about every bone over which the Name of Allaah has been mentioned having plenty of meat on it for the jinn, and about dung being food for their animals. We must believe in this as a matter of the unseen, because it is a matter of the unseen concerning which the Prophet ﷺ has told us. As for what people tell us, we have to measure it against the Qur'aan and *Sunnah*. If it is in accordance with them, we will accept it, and if it is not in accordance with them, we will reject it.

Hence we should mention here what the Muslim is required to believe in with regard to the jinn, along with the evidence from the Qur'aan and *Sunnah* concerning that.

• Evidence for the existence of the jinn

1- Evidence from the Noble Qur'aan

Allaah says:

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ﴾

"And (remember) when We sent towards you (Muhammad) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'aan."

(*Al-Ahqaaf* 46:29)

﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا﴾

"Say (O Muhammad) : It has been revealed to me that a group (from three to ten in number) of jinn listened

(to this Qur'aan). They said: Verily, we have heard a wonderful Recitation (this Qur'aan)!"

(*Al-Jinn* 72:1)

2- Evidence from the *Sunnah*

Muslim narrated in his *Saheeh* that Ibn Mas'ood ﷺ said:

We were in the company of the Messenger of Allaah ﷺ one night, then we noticed he was missing. We searched for him in the valleys and mountain passes, then we thought that he had either been taken away (by the jinn) or killed secretly. We spent the worst night that any people have ever spent, then when morning came we saw him coming from the direction of Hira'. We said: O Messenger of Allaah, we missed you and looked for you, but we could not find you, and we spent the worst night that any people have ever spent. He said:

«أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ مَعَهُ، فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ»

"A petitioner of the jinn came to me and I went with him and recited the Qur'aan to them."

Then he went with us and showed us their tracks, and the traces of their fires.

They (the jinn) asked him about their provision and he said:

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللهِ عَلَيهِ يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا يَكُونُ لَحْمًا، وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ»

"Yours is every bone over which the Name of Allaah

has been mentioned, which will fall into your hands covered with flesh, and every piece of dung is food for your animals."

Then the Messenger of Allaah ﷺ said:

«فَلَا تَسْتَنْجُوا بِهِمَا، فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ»

"Do not use these two things for *Instinja'* (cleaning after relieving oneself), for they are the food of your brothers."[1]

Al- Bukhaari narrated in his *Saheeh* that Abu Sa'eed Al-Khudri ﷺ said: The Messenger of Allaah ﷺ said to me:

«إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ وَبَادِيَتِكَ فَأَذَّنْتَ بِالصَّلَاةِ، فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ، وَلَا إِنْسٌ، وَلَا شَيْءٌ، إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ»

"I see that you love sheep and the desert. When you are with your sheep in the desert and you give the *Adhaan* for prayer, raise your voice when giving the call, for no jinn, human or anything else hears the voice of the *Muadhdhin* for as far as it carries, but he or it will bear witness for him on the Day of Resurrection."[2]

From this evidence it is clear that the world of the jinn exists. The jinn exist and are alive; they have powers of understanding and are subject to commands and prohibitions. So the believer who affirms *Tawheed*

[1] *Saheeh Muslim bi Sharh Al-Nawawi*, 4/170.

[2] *Saheeh Al-Bukhaari*, 2/104.

must believe in the existence of the jinn.

- **Details of what has been narrated in the Qur'aan and *Sunnah* concerning the jinn**

(i) The jinn were created from fire before man was created

Allaah says:

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ○ وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ﴾

"And indeed, We created man from dried (sounding) clay of altered mud. And the jinn, We created aforetime from the smokeless flame of fire."

(*Al-Hijr* 15:26-27)

(ii) They eat, get married and produce offspring.

It was narrated that Ibn Mas'ood ﷺ said: The Messenger of Allaah ﷺ said:

«لَا تَسْتَنْجُوا بِالرَّوْثِ، وَلَا بِالْعَظْمِ، فَإِنَّهَا زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ»

"Do not use dung or bones for *Istinja'*, for they are the provision of your brothers among the jinn."[1]

And Allaah says:

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا﴾

"And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they pro-

[1] Narrated by Muslim and At-Tirmidhi.

strated themselves except Iblees (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (Iblees) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zaalimoon (polytheists, and wrongdoers, etc)."

(*Al-Kahf* 18:50)

Here Allaah tells us that the jinn have offspring, and offspring can only come through marriage.

(iii) The jinn are hidden creatures who can see us but we cannot see them.

Allaah says:

﴿إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَـٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ﴾

"Verily, he and Qabeeluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayaateen (devils) Awliyaa' (protectors and helpers) for those who believe not."

(*Al-A'raaf* 7:27)

But humans may see them in certain cases when they take on other forms.

(iv) The jinn are rational beings who are accountable.

Allaah says:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

"And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)."

(*Al-Dhaariyaat* 51:56)

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ﴾

"O you assembly of jinn and Mankind! 'Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?' They will say: 'We bear witness against ourselves.' It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers."

(*Al-An'aam* 6:130)

(v) Among the jinn there are Muslims, *Kaafirs* and different groups.

Allaah says:

﴿وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ۝ وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا﴾

"'And of us some are Muslims (who have submitted to Allaah, after listening to this Qur'aan), and of us some are Al-Qaasitoon (disbelievers – those who have deviated from the Right Path)'. And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allaah), then such have sought the Right Path. And as for the Qaasitoon (disbelievers who deviated from the Right Path), they shall be firewood for Hell."

(*Al-Jinn* 72:14-15)

And Allaah tells us that the jinn said:

﴿وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا﴾

"'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).'"

(*Al-Jinn* 72:11)

(vi) The jinn have the ability to take on various visible forms, and they have powers of strength and craftsmanlike skills.

The jinn have special abilities which Allaah has bestowed upon them, such as their ability to take on different forms and appear in the form of some animals such as snakes, cats and dogs. The jinn also have the ability to move from one place to another with amazing speed and to dive into the depths of the ocean, as well as skills in various kinds of crafts and building. Allaah says:

﴿وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ﴾

"And also the Shayaateen (devils) from the jinn (including) every kind of builder and diver."

(Saad 38 :37)

Allaah describes a unique blessing that He bestowed upon one of His Prophets, which was a miracle: He subjugated the jinn to the command of the Prophet of Allaah Sulaymaan (ﷺ) by His power and grace. This subjugation happened by the decree of Allaah and Sulaymaan was not harmed by the jinn. In fact he used to put those who deviated and went against his command in chains, as Allaah says:

﴿وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ﴾

"And also others bound in fetters."

(*Saad* 38:38)

Allaah tells us of the jinn's' ability to build for Sulaymaan ﷺ as He says:

﴿يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَـٰرِيبَ وَتَمَـٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَـٰتٍ﴾

"They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places)."

(*Saba'* 34:13)

Concerning their ability to move with amazing speed from one place to another, Allaah says:

﴿قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ﴾

"An 'Ifreet (strong one) from the jinn said: 'I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work.'"

(*Al-Naml* 27:39)

Concerning their ability to change shape, we have the report reported by Muslim in his *Saheeh* from a young *Ansaari* man, according to which the Prophet ﷺ said:

«إِنَّ بِالْمَدِينَةِ جِنًّا قَدْ أَسْلَمُوا فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا فَآذِنُوهُ ثَلَاثَةَ أَيَّامٍ، فَإِنْ بَدَا لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ»

"In Madeenah there are jinn who have become Muslim. So if you see any of them (the jinn), ask him to leave for three days, then if he appears to you again after that, kill him, for he is a devil."

The jinn have some powers over men, such as

tampering with their houses by setting them on fire, throwing furniture and household contents about or appearing in human form and causing some kinds of physical harm, such as paralysis of a limb, tightness in the chest, a permanent headache or any other kind of sickness for which medical treatment does not bring about a cure but rather makes it worse, or insanity when the jinn focus their harm on the brain, but such cases and such powers over man are extremely limited.

Madness and epilepsy caused by the jinn

Allaah says:

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَـٰنُ مِنَ ٱلْمَسِّ﴾

"Those who eat Ribaa will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytaan (Satan) leading him to insanity." (*Al-Baqarah* 2:275)

Imam Al-Qurtubi said: This Verse shows that those who deny that epilepsy can be caused by the jinn and that it is caused only by physical factors and that the *Shaytaan* cannot affect man or cause insanity, are wrong.[1]

Imam Al-Tabari said in his commentary on this Verse: They will not arise from their graves in the Hereafter except in the manner of one who has been beaten by the *Shaytaan* and driven to insanity. What is meant by that is that the *Shaytaan* beats him in this world, causing insanity.[2]

[1] *Tafseer Al-Qurtubi,* 3/255.
[2] *Tafseer Al-Tabari,* 3/101.

Al-Haafiz ibn Katheer (may Allaah have mercy on him) said:

"Those who eat *Ribaa...*" this means that they will not be raised except in the manner of one who is suffering an epileptic fit and has been beaten by the *Shaytaan*; that is because they will be raised in a bad way.[1]

Imam Al-Aloosi said: Those who consume riba will be raised in a manner like that of the epileptic in this world. The word *Takhabbut* (translated here as "beating") implies hitting continuously in different areas of the body. The touch of the *Shaytaan* means insanity.[2]

Evidence from the *Sunnah* that points to the existence of the jinn

1 - It was narrated that Matr ibn 'Abdul-Rahmaan Al-A'naq said: Umm Abaan bint Al-Waazi' ibn Zaari' ibn 'Aamir Al-'Abdi told me, from her father, that her grandfather Al-Zaari' brought a son of his—or a son of his sister's—to the Messenger of Allaah ﷺ. My grandfather said: When we came to the Messenger of Allaah ﷺ in Madeenah, I said: "O Messenger of Allaah, I have with me a son of mine—or a son of my sister's—who is insane. I have brought him to you so that you may pray to Allaah for him." He said:

«ائْتِنِي بِهِ»

"Bring him to me."

[1] *Tafseer Ibn Katheer*, 1/326.

[2] Quoted from *Wiqaayah Al-Insaan* by Waheed Baali, 57.

«أَدْنِيهِ مِنِّي»

"Bring him close to me."

So she brought him close to him, and he said:

«افْتَحِي فَمَهُ»

"Open his mouth."

So she opened it and the Messenger of Allaah ﷺ spat into it, then he said:

«اخْسَأْ عَدُوَّ اللهِ وَأَنَا رَسُولُ اللهِ»

"Begone, enemy of Allaah, for I am the Messenger of Allaah."

He said that three times, then he said:

«شَأْنُكِ بِابْنِكِ، لَيْسَ عَلَيْهِ، فَلَيْسَ يَعُودُ إِلَيْهِ شَيْءٌ مِمَّا كَانَ يُصِيبُه»

"Take your son, there is nothing wrong with him, and the problem that he suffered will not come back to him."

Al-Hathami said: This was narrated by Al-Tabaraani in *Al-Awsat,* and by Al-Bazzaar in shortened form. Its *Isnaad* includes 'Abdul-Hakeem ibn Sufyaan, who was mentioned by Ibn Abi Haatim, but no one criticized him, and the rest of its men are *Thiqaat* (trustworthy).[1]

3 - It was narrated from Safiyyah ibn Huyay ﷺ that the Prophet ﷺ said:

[1] *Majmaa' Al-Zawaa'id,* 9/9.

«إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ»

"The *Shaytaan* flows through the son of Adam like his blood."[1]

Rational evidence

Shaykh Muhammad Al-Haamid says: Because the jinn have light bodies (that are not dense), there is no rational reason why they should not enter the bodies of the sons of Adam, and there is no text which contradicts this idea. For that which is light may run through that which is dense, like air which can enter our bodies, or fire which runs through coals, or electricity which runs through wires.

The people of truth adopted a stance of accepting the texts which speak of the jinn entering human bodies. The number of reports reached such a level that you cannot accept the denial of those who reject them. The stories of jinn entering human bodies are many and are well-known, so the one who denies them is rejecting visible reality, which proves that what he says is false.[2]

There is a great deal of evidence and comments from the scholars which no one can deny except one who is stubborn or arrogant.[3] For example, Ibn Al-Qayyim (may Allaah have mercy on him) said: There are two types of epilepsy, one caused by evil, earthly spirits and another caused by physical factors.[4]

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[1] *Fathul-Baari,* 4/282; *Muslim Bi Sharh Al-Nawawi,* 4/155.

[2] *Rudood 'Ala Abaateel,* 2/135.

[3] See *Wiqaayah Al-Insaan Min Al-Jinn Wa'l-Shaytaan,* p. 56-68.

[4] *Al-Tibb Al-Nabawi,* 51.

'Abdullaah ibn Ahmad ibn Hanbal said: I said to my father: There is someone who claims that the jinn cannot enter human bodies. He said: O my son, he is lying; the jinn is speaking through him.[1]

Shaykhul-Islam Ibn Taymiyah (may Allaah have mercy on him) said: The fact that the jinn can enter human bodies is proven according to the consensus of *Ahlus-Sunnah*. This is something that has been seen and witnessed by those who examined the matter. The jinn enters the body of the epileptic and he says things of which he is not aware and that he does not remember.[2]

Kinds of sickness and harm caused by the jinn

The jinn may cause many different types of sickness and harm to humans, affecting their psychology, moods, body, wealth, possessions, business, relations with others or studies.

The sicknesses that we are going to discuss may happen either because of the human being overpowered by the jinn, or because of witchcraft. We will discuss the remedies for these sicknesses in the light of the Qur'aan and *Sunnah*. These sicknesses include the following:

1- Intense fear

2- Psychological and nervous diseases (insanity, depression, anxiety, tension, epilepsy, *Waswaas* (whispers from the *Shaytaan*), personality disorders)

[1] *Risaalat Al-Jinn*, 8.

[2] *Mukhtasar Al-Fataawa*, 584.

3- Physical sickness (i.e., physical sickness that human medicine is unable to treat, and for which there is no medical cause)

4- Hallucinations

5- Stirring up hatred between people, causing enmity and division between people such as husband and wife, business partners, friends, family

6- Female diseases (infertility, heavy bleeding and menstrual irregularities, infections)

7- Sexual problems (impotency, premature ejaculation)

8- Tampering with and causing damage to houses and material possessions (causing fires, throwing furniture about, throwing stones at the house)

- **Details of that:**

(i) Intense fear

There are two aspects to fear caused by the jinn, one which is correct and one which is incorrect. The correct aspect is to note that there are some jinn who can overpower humans and make them hear voices and see things, and feel that someone is following them and make them scared inside their own homes. The way to deal with this is to recite the Qur'aan, regularly recite the *Adhkaar* for morning and evening, and follow a special program for the sick person.

The incorrect aspect is the great fear of the jinn that is deeply-rooted in many people. There is nothing to justify such fear from an Islamic point of view. Hence we will outline the reasons why people have

developed such fear at the very mention of the jinn, then we will be able to put our finger on the problem and find the remedy.

Reasons why people are afraid of the jinn

1 - First and foremost among these reasons is ignorance of *Tawheed*. If knowledge of *Tawheed* is lacking in a place, there will be widespread ignorance. Myths will be prevalent and the devils will take over. Charlatans will find fertile ground for their falsehood and the devils will help them in that. So people will believe that the jinn are able to know the unseen, bring benefit and ward off harm, which are attributes that belong only to Allaah. Hence great fear is created at the very mention of the jinn.

2 - The spread of made-up stories. People are very fond of such stories and love to hear them, and they spread with amazing speed. These stories play a major role in stirring up this fear among women and children, and weak-hearted men.

3 - Witches also play a major role in spreading this fear and these stories and myths.

4 - Some cases of jinn possession which come about as the result of people's negligence and failure to recite the *Adhkaar* prescribed in *Sharee'ah*, which exposes them to the harm of the jinn and to jinn possession.

Treatment of irrational fear of the jinn

1 - *Tawheed*

The call to *Tawheed* is the basis of all worship, reviving

the rituals of Islam and learning that benefit and harm are in the hand of Allaah alone. No created being, no matter who he is, has the power to cause harm or bring benefit to anyone else except by the will of Allaah. The powers of benefit and harm are in the hand of only One, may He be glorified and exalted.

- **Allaah says:**

﴿قُل لَّآ أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ﴾

"Say (O Muhammad): I have no power over any harm or profit to myself except what Allaah may will."

(*Yoonus* 10:49)

﴿قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا﴾

"Say (O Muhammad to mankind): How do you worship besides Allaah something which has no power either to harm or benefit you?"

(*Al-Maa'idah* 5:76)

﴿قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا﴾

"Say: Have you then taken (for worship) Awliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?"

(*Al-Ra'd* 13:16)

﴿قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا﴾

"Say: Who then has any power at all (to intervene) on your behalf with Allaah, if He intends you hurt or intends you benefit?"

(*Al-Fath* 48:11)

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ﴾

"And if Allaah touches you with harm, none can remove it but He."

(*Al-An'aam* 6:17)

﴿وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ﴾

"And whatever of blessings and good things you have, it is from Allaah. Then, when harm touches you, unto Him you cry aloud for help."

(*Al-Nahl* 16:53)

﴿إِن يُرِدْنِ ٱلرَّحْمَـٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَـٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ﴾

"If the Most Gracious (Allaah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me."

(*Ya-Seen* 36:23)

﴿قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا﴾

"Say: Nothing shall ever happen to us except what Allaah has ordained for us. He is our Mawlaa (Lord, Helper and Protector)."

(*Al-Tawbah* 9:51)

﴿وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ﴾

"And invoke not besides Allaah any such that will neither profit you nor harm you."

(*Yoonus* 10:106)

If a person believes in this pure teaching, that harm and benefit are in the hand of Allaah alone, and this belief becomes deeply rooted in his heart, then he will be freed of fear of jinn and humans, and of all creatures.

Hence the Qur'aan calls us, in many Verses, to fear

Allaah alone. Allaah says:

﴿إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ﴾

"It is only Shaytaan (Satan) that suggests to you the fear of his Awliyaa' [supporters and friends (polytheists, disbelievers in the Oneness of Allaah and in His Messenger, Muhammad)]; so fear them not, but fear Me, if you are (true) believers."

(*Aal 'Imraan* 3:175)

﴿فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ﴾

"Allaah has more right that you should fear Him if you are believers."

(*Al-Tawbah* 9:13)

﴿وَأَوْفُوا۟ بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ وَإِيَّٰىَ فَٱرْهَبُونِ﴾

"And fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me"

(*Al-Baqarah* 2:40)

﴿إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ فَإِيَّٰىَ فَٱرْهَبُونِ﴾

"Verily, He (Allaah) is (the) only One Ilaah (God). Then, fear Me (Allaah) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allaah has forbidden and do all that Allaah has ordained and worship none but Allaah]."

(*Al-Nahl* 16:51)

Hence the scholars and *Fuqaha'* (may Allaah have mercy on them) stated that fear of anything or anyone other than Allaah is a kind of *Shirk*, which is forbidden according to the Qur'aan and *Sunnah*.

When the Muslim says *Laa ilaaha ill-Allaah* on a daily basis, in many ways, he should realize the impact that this belief has on what he experiences of fear of created beings.

The person who believes in *Tawheed* and is aware of the aims and outcome of *Tawheed*, cannot fear anything except Allaah, because when he says *Laa ilaaha ill-Allaah*, he understands that there is no source of comfort, no one in whom he can put his trust, no one with whom he can seek refuge, no sovereign, no one to be obeyed or venerated, no one whose protection he can seek, no ruler and no one who is rightfully worshipped except Allaah. Any deviation from this belief is a kind of *Shirk*, which is forbidden according to the Qur'aan and *Sunnah*, even if he prays and fasts.

A person does not truly believe in *Tawheed* unless he submits himself fully to Allaah (*'Uboodiyyah*), and fears Allaah alone, and frees himself from fear of all created beings, whether they are jinn, human or anything else.

2 - Understanding that the plot of the *Shaytaan* is feeble

Allaah says:

﴿إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا﴾

"Ever feeble indeed is the plot of Shaytaan."
(*Al-Nisa'* 4:76)

According to a *Hadeeth* whose authenticity is agreed upon, which was narrated from Abu Qataadah ﷺ, the Messenger of Allaah ﷺ said:

«الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ تَعَالَى، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَتْفُلْ عَنْ شِمَالِهِ ثَلاثًا، وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ، فَإِنَّهَا لَا تَضُرُّهُ»

"Good dreams come from Allaah and bad dreams come from the *Shaytaan*. Whoever sees something that he dislikes, let him spit drily to his left three times, and seek refuge with Allaah from the *Shaytaan*, then it will not harm him."[1]

At-Tabari said: This *Hadeeth* indicates that spitting drily to the left three times is humiliating to the *Shaytaan*, because it is like spitting at something dirty when one sees it or remembers it, and there is nothing more dirty than the *Shaytaan*. So the Prophet ﷺ commanded us to spit drily when remembering (the bad dream). The reason why the left is mentioned and not the right may be that the *Shaytaan* comes to the son of Adam from this direction to call him to hateful things. Al-Hakeem Al-Tirmidhi said: Because the spitting reaches the face of the *Shaytaan* and leaves marks like blisters. When you spit and also seek refuge with Allaah, the devilish whispers that he brought are repelled, like fire in his face which is burned and develops marks like blisters.

It was narrated from Al-Rabee' ibn Khuthaym that someone came to him and said to him: I saw in a dream as if someone was saying, Tell Al-Rabee' that he is one of the people of Hell. Al-Rabee' spat drily to his left three times and said: I seek refuge with Allaah

[1] *Al-Bukhari,* 5747, 6984 and *Muslim,* 2261.

from the accursed *Shaytaan*. The next night he saw that man (in his dream), as if a man brought a dog and made it stand in front of him, with a rope around its neck and blisters on its forehead. He said: This is the devil which showed you Al-Rabee' in your dream, and these blisters are the result of his spitting three times.[1]

'The *Shaytaan* used to flee from 'Umar ibn Al-Khattaab's shadow, and he was scared to meet him on the road. 'Umar did not take any path but the *Shaytaan* would take a different path. It was narrated that 'Abdullaah ibn Mas'ood said: A human went out and was met by a jinn, who said: "Will you wrestle with me?" So he threw him to the ground, then he said: "I see that you are small and you have forearms like those of a dog. Are all the jinn like you? Or are you one of them?" He said: "Do you recite *Ayat Al-Kursiy*? For no one recites it when he enters his house but the *Shaytaan* will depart from it, braying like a donkey." It was said to Ibn Mas'ood, "Was that (man) 'Umar?" He said: "Who else could it be but 'Umar ﷺ?"[2]

3 - It should be noted that the jinn are not all ugly and dark as they appear in the stories of possession and causing fear and harm. There are some jinn who are more righteous than humans, and some jinn have a glowing record of faith, piety and calling others to Allaah, as is mentioned at the beginning of *Soorah Al-Jinn*, which speaks of a group of jinn who listened to the Qur'aan being recited on the lips of the Messenger ﷺ, and they went back and warned their people.

[1] *Masaa'ib Al-Insaan Min Makaa'id Al-Shaytaan*, p. 142.

[2] op. cit., p. 56.

Allaah says:

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ○ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا﴾

"Say (O Muhammad) : It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'aan). They said : 'Verily, we have heard a wonderful Recitation (this Qur'aan)! 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allaah)."

(*Al-Jinn* 72:1-2)

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ﴾

"And (remember) when We sent towards you (Muhammad) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'aan. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners."

(*Al-Ahqaaf* 46:29)

Some of the jinn are righteous believers, and some call others to Allaah, and some have knowledge of *Hadeeth*. Shaykh Al-Islam Taqiy Al-Deen Ibn Taymiyah said in *Al-Furqaan Al-Kabeer*:

The jinn may come to one who is in a remote area, a king or a governor, and he may be a *Kaafir* who has got lost and become thirsty and is fearing death, so he comes to him in the form of a human being and gives him water to drink, and calls him to Islam, so he

becomes Muslim and he feeds him, and he says to him: "Who are you?" and he says, "So-and-so."

He supported this with a story of something that happened to him, as he says:

Something like this happened to me in the Citadel. I was in the Citadel and something like this happened to a Turkish prince from the east. That person said to him, I am Ibn Taymiyah, and that prince did not doubt that he was me. The king of Mardeen was told about that and that king of Mardeen sent news of that to Egypt, when I was imprisoned in the well. They were astounded, because I had not exited the well. But this was a jinn who loved us, so he did a lot of things for the Turks that I used to do for them. When they came to Damascus I used to call them to Islam, and if one of them uttered the *Shahaadatayn*, we would feed him whatever we could. So he did the same to them as I used to do, intending to honour me thereby. Some people said to me: Is it not possible that that could have been an angel? I said: No, because an angel cannot lie, but he (the jinn) said, I am Ibn Taymiyah, when he knew that he was lying by saying that.[1]

4 - The Muslim should understand that the jinn are inferior to and less honoured than mankind, even if a jinn is one of the righteous. Shaykh Abu Bakr Al-Jazaa'iri said: Even the righteous among the jinn are inferior to and less honoured than mankind, because the Creator has stated that mankind is honoured, as is proven by the verse in which Allaah says:

[1] *Masaa'ib Al-Insaan* by Ibn Muflih Al-Hanbali, 132-133.

﴿وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

"And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment."

(*Al-Isra'* 17:70)

No such honour has been granted to the jinn, not in any of the Divinely-revealed scriptures or on the lips of any of Allaah's Messengers (ﷺ). Thus it becomes clear that man is superior to the jinn. This is also indicated by the feelings of the jinn themselves, and their sense of inferiority and weakness before man, and by the fact that if a human seeks refuge in them, they feel proud and superior, because that means that they are being venerated and respected, when they do not in fact deserve that, so it increases them in sin and transgression, i.e., in falsehood and *Kufr*.

Allaah says, speaking of them:

﴿وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

"And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression."

(*Al-Jinn* 72:6)

This is also borne out by the fact that, if a human seeks their help or seeks help by the names of their leaders, or swears by their leaders, they respond to him and

meet his needs. All of that happens because they feel themselves to be weak and insignificant before the sons of Adam who are honoured by Allaah, because Adam believed in Allaah and worshipped Him, affirming His Oneness (*Tawheed*) and His Lordship, worshipping Him alone, and affirming His names and attributes. But if man does not have that faith, then the righteous jinn are better than the *Kuffaar* and *Mushrikeen* among the sons of Adam and are superior to them.[1]

5 - We must be very careful with regard to the transmission of stories. It is better not to speak of them, especially among the common folk, women and children, since these stories speak of a world that is hidden from us. The jinn tell many lies and we cannot be certain that what a jinn says is true. So it is better not to spread these stories. The Prophet ﷺ forbade speaking about how the *Shaytaan* toys with man in his dreams.

It was narrated that Jaabir ibn 'Abdullah ؓ said: A Bedouin came to the Prophet ﷺ and said: "O Messenger of Allaah, in my dream I saw that my head was cut off and rolled away, and I started running after it." The Messenger of Allaah ﷺ said to the Bedouin:

«لَا تُحَدِّثِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ فِي مَنَامِكَ»

"Do not tell people about how the *Shaytaan* toys with you in your dreams."

And he said: I heard the Prophet ﷺ delivering a speech in which he said:

[1] *'Aqeedat Al-Mu'min* by Abu Bakr Jaabir Al-Jazaa'iri, p. 228.

«لَا يُحَدِّثَنَّ أَحَدُكُمْ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ»

"No one of you should speak of how the *Shaytaan* toys with him in his dreams."[1]

6 - The Muslim should understand that Allaah has appointed guardian angels for man, to protect him. They take turns guarding him night and day, protecting him from the evil of the jinn and from the evil of everything that is hidden from him and may cause him harm. Allaah says:

﴿لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ﴾

"For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allaah."

(*Al-Ra'd* 13:11)

There are two scholarly opinions concerning this guarding:

One is that Allaah has appointed angels for each person, to protect him against wild animals, vermin and harmful things out of kindness towards him.

The other is that they protect him against the evil of the jinn.

Al-Dahhaak said: They protect him against the jinn, unless something has been decreed for him.

Ka'b said: Were it not that Allaah has appointed angels to protect you in your food, your drink and your *'Awrahs*, the jinn would have caused a great deal of harm to you.[2]

[1] *Saheeh Muslim*, 2268.
[2] *Al-Qurtubi*, 9/192-193.

And Allaah says:

﴿وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً﴾

"And He sends guardians (angels guarding and writing all of one's good and bad deeds) over you." (*Al-An'aam* 6:61)

It was said that there are angels by night and angels by day, who record people's deeds and protect them from harm.[1]

And Allaah says:

﴿إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ﴾

"There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds.)"

(*Al-Taariq* 86:4)

Abu Umaamah said: The Prophet ﷺ said:

«وُكِّلَ بِالْمُؤْمِنِ مِائَةٌ وَسِتُّونَ مَلَكًا، يَذُبُّونَ عَنْهُ مَا لَمْ يُقَدَّرْ عَلَيْهِ، وَمِنْ ذَلِكَ: الْبَصَرُ، سَبْعَةُ أَمْلَاكٍ يَذُبُّونَ عَنْهُ، كَمَا يذبُّ عَنْ قَصْعَةِ الْعَسَلِ الذُّبَابُ، وَلَوْ وُكِلَ الْعَبْدُ إِلَى نَفْسِهِ طَرْفَةَ عَيْنٍ، لَاخْتَطَفَتْهُ الشَّيَاطِينُ»

"One hundred and sixty angels have been appointed over the believer to protect him from that which has not been decreed for him, including his eyes which are protected by seven angels as a vessel of honey is protected from flies.

[1] *Al-Qurtubi*, 7/6.

If a person were left to his own devices for even an instant, the devils would cause him a great deal of harm."[1]

(ii) Psychological and nervous diseases

Among the diseases that are caused by the jinn are psychological and nervous diseases, such as insanity, depression, anxiety etc. But it must be noted that the one who neglects the role of medical psychological treatment is not doing the right thing. There is no contradiction or conflict between treatment by means of the Noble Qur'aan and psychological treatment. There should be a department for treatment by means of the Noble Qur'aan in hospitals and psychological clinics, for reciting over those suffering from mental illness. If the patient responds to the Qur'aanic treatment and improves, then praise be to Allaah. If he does not respond, then the Qur'aan does not have any negative side effects as is the case with medicinal drugs and injections. It is interesting to note that I had a debate with a psychologist who said: The one who wants to offer the Qur'aanic treatment should study psychology so that he will be able to offer treatment. I said to him: What you are asking for, we ask of you too. The Qur'aanic treatment does not have any negative side effects, unlike your medicine. Treating sickness is your profession, so you should include this in it.

(iii) Physical diseases

There are also some physical diseases that are caused by the jinn. There are many of them, but in brief, if any

[1] *Al-Qurtubi*, 20/4.

disease does not improve when given medical treatment, the Qur'aanic *Ruqyah* should be recited over the patient, in the hope that Allaah may heal him.

(iv) Hallucinations

The jinn are able to make a person see things other than they really are, if they are able to overpower him by means of witchcraft. So a man may see his wife as ugly and off-putting, and a wife may see her husband as ugly and off-putting, which provokes a reaction in the one who sees that and causes anxiety and distress, when in fact the other person has not changed at all. Allaah says:

﴿قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ﴾

"[Moosa (Moses)] said: 'Nay, throw you (first)!' Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast." (*Ta-Ha* 20:66)

(v) Stirring up hatred between people, causing enmity and division between people

The *Shaytaan* has different tricks that he uses to stir up hatred between pairs of people who have a bond with one another, whether they are business partners, friends or spouses. So deep differences arise for the silliest reasons, and each party clings stubbornly to his or her point of view. When someone who wants to reconcile them intervenes, he finds that each party believes itself to be in the right. Hence it is narrated that the *Shaytaan* rallies his troops and sends them on this mission. It was narrated that Jaabir ibn 'Abdullaah ﷺ said: I heard the Messenger of Allaah

ﷺ say:

«إِنَّ عَرْشَ إِبْلِيسَ فِي الْبَحْرِ، فَيَبْعَثُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ، فَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً، يَجِيءُ أَحَدُهُمْ يَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ، فَيُدْنِيهِ مِنْهُ وَيَقُولُ: نِعْمَ أَنْتَ»

"The throne of *Iblees* is in the sea, and he sends his troops to tempt mankind. The ones who are highest in status before him are those who cause the greatest trouble. One of them comes and says, 'I did not leave him until I caused division between him and his wife.' So he brings him closer to him and says, 'You have done well.'"[1]

(vi) Female diseases

The jinn may cause some diseases that affect only women, such as infertility that has no medical cause. When tests are performed, it is found that neither spouse has any medical problem that would prevent pregnancy, but no pregnancy occurs. Then one of my friends told me that he had been treated by a specialist for four years, and the doctor had told him, I am amazed at your situation, for there is no reason why your wife should not get pregnant. He and she were both one hundred percent healthy. Finally Allaah decreed that they should have a child, and his wife got pregnant.

But it may be that there is a jinn in the uterus, or in the region of the ovary, who kills the sperm or damages

[1] *Saheeh Muslim*, 66 68.

the eggs. Such cases have medical symptoms of which we will mention the following:

1- The woman feels intense pain in her back
2- Pain and infection in the area of the uterus
3- Irregular periods
4- Occasional irregular bleeding
5- The woman may feel anxiety at the time of intercourse and she only does it to please her husband.

But there are other symptoms which accompany these symptoms, such as headaches, nightmares, numbness in the extremities and so on.

(vii) Sexual problems

The jinn may also cause impotence in men and lack of sexual response in either spouse, or sometimes premature ejaculation. We will describe the remedy for this in the chapter that deals with witchcraft, in sha Allaah.

(viii) Tampering with houses

The jinn may tamper with some people's houses, toying with the furniture and burning some of their contents. This is something which really happens, but it is very rare. I will tell some real-life stories of such incidents.

The *Muslimoon* newspaper (issue no. 338, 15 Muharram 1412 AH/26 July 1991 CE, p. 3) carried an article, entitled, *Muneef Harbi : Fires start in my house with no cause.*

Muneef Harbi, a Saudi citizen who lives in the Al-

Naseem quarter in eastern Riyadh, says that fires start in every corner of his house with no obvious cause. Neither he, those who have witnessed these events nor the civil defence can offer any explanation for these fires which start in his house and which have virtually turned his life into an unbearable hell, were it not for the grace of Allaah.

Similarly the *Akhbaar Al-Yawm* newspaper (issue no. 2481, 20 Dhu'l-Qa'dah 1412 AH/23 May 1992 CE, p. 14) published an article entitled: *In the presence of the chief of the Georgia fire brigade, fires start in the doctor's house every half hour.*

Major Rajab Sultaan, the Fire Chief in the southern region of Sohaj, stood astonished at the door of the forensic laboratory in the security forces office in Cairo, looking for something he had lost. He had come from Sohaj on a specific and strange mission, carrying a bag in which were some samples taken from the remains of a strange fire, which were to be analyzed in order to find the causes of the fire. But to his surprise he found that the bag had vanished before he even entered the building that housed the forensics lab!

Major Rajab told the strange story, saying: Last week, Dr 'Uthmaan Rifaa'i, who works in the Georgia General Hospital, got in touch with me and told me that a fire had broken out in his house half an hour ago, and he had called the fire brigade to save him and his family. Despite the strangeness of this message, I went with my men and equipment to his apartment, only to find the traces of a fire in some linens and clothing. The doctor told me that after he had come

home from work, whilst he was eating lunch with his wife and two children, suddenly a fire broke out in the bedroom. He called his neighbours to help and they put out the fire. After that, fires started to break out in every thing that contained clothes every half hour. A few minutes later, I was startled by a fire that broke out in front of me, inside a wardrobe. My men and I put out the fire, and I discovered that the fire had started by itself on one shelf of clothes only.

From inside the apartment, I contacted General Al-Sayyid Hasan—the assistant to the minister of the interior and the chief of security in Sohaj—via radio, and told him about the situation. He ordered me not to leave the apartment, and he sent word to the chief of police and the criminal investigators and forensic experts, to cooperate with me in dealing with these fires.

Major Rajab Sultaan added: The doctor's apartment was crowded with security forces and firemen, who checked every inch of the apartment, searching for the cause of the fire. They checked out the possibility that there might be some powder which had helped the fire to start by itself, but they could not find any cause of the fire. Then in front of all these security forces, fires started to break out every half hour in various places throughout the apartment—in the children's bed when they were asleep, in the furniture... even clothes soaking in water burst into flame. The firemen were rushing with their equipment to extinguish the fires as soon as they started, in the midst of the terror of the doctor's family and the cries of his children. The security men and firemen continued to work in the

doctor's apartment until the next day, but they failed to find any cause of the fires which broke out regularly every half hour.

The chief of security issued instructions that some of the firemen should stay in the apartment with the family to protect them from the fires, and he ordered me to go the next morning to Cairo on a special mission, taking with me a bag containing a sample of the burned clothing to the forensics lab for analysis, and find out the scientific cause for these fires. At the door of the forensics lab I discovered that the bag containing samples from the fire had disappeared, and I did not know how that had happened.

Major Rajab Sultaan returned to Sohaj to get another sample. He was still astonished and kept asking himself: How could these fires break out when I am the fire chief? How can we provide protection to the doctor's family against these strange fires? Do we need another kind of fire brigade to achieve this mission?

The second story was narrated by Ibn Al-Qayyim (may Allaah have mercy on him) in *Al-Waabil Al-Sayyib* (p. 176-177).

It was narrated that Abu'l-Nadr Haashim ibn Al-Qaasim said: A stone was thrown at me in my house and a voice said: "O Abu'l-Nadr, move away from our area!" I felt very distressed by that, so I wrote to Ibn Idrees, Al-Muhaaribi and Abu Usaamah in Kufa. Al-Muhaaribi wrote back to me: There was a well in Madeenah which used to dry up. Some travellers camped nearby and the residents complained to them about (that well). They called for a bucket of water,

then they spoke these words and poured it into the well. Fire came out of the well and was put out at the top of the well. Those words are: "In the Name of Allaah, we are under the protection of Allaah for Whom nothing is impossible, and by the glory of Allaah which cannot be defeated or undermined, and by the power of Allaah the All Strong we seek protection. By all His most beautiful names I seek protection from the devils and from the evil of the devils among mankind and the jinn, and from all evils, visible and invisible, and from the evil that comes out at night and hides by day, and hides by night and comes out during the day, and from the evil of that which He has created, and from the evil of *Iblees* and his troops, and from the evil of every beast whose forelock You hold, for my Lord is on a straight path. I seek refuge with Allaah by that by which Moosa, 'Eesa and Ibraaheem who fulfilled (or conveyed) all that (Allaah ordered him to do or convey) (cf. *Al-Najm* 53:37) sought refuge, and from the evil of that which He has created, and from the evil of *Iblees* and his troops, and from the evil of everything that seeks to cause harm. I seek refuge with Allaah, the All-Hearing, All-Seeing, from the accursed *Shaytaan*. In the Name of Allaah, the Most Gracious, the Most Merciful:

﴿وَٱلصَّٰٓفَّٰتِ صَفًّا ○ فَٱلزَّٰجِرَٰتِ زَجْرًا ○ فَٱلتَّٰلِيَٰتِ ذِكْرًا ○ إِنَّ إِلَٰهَكُمْ
لَوَٰحِدٌ ○ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ○ إِنَّا زَيَّنَّا
ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ○ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ○ لَّا يَسَّمَّعُونَ
إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ○ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ○
إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ﴾

'By those (angels) ranged in ranks (or rows). By those (angels) who drive the clouds in a good way. By those (angels) who bring the Book and the Qur'aan from Allaah to mankind. Verily, your Ilaah (God) is indeed One (i.e. Allaah); Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness."

(*Al-Saaffaat* 37:1-10)

Abu'l-Nadr said: So I took a bucket of water, then I spoke these words into it, then I sprinkled it in every corner of the house. They (the jinn) screamed at me, saying, "You have burned us! We will leave you alone."[1]

Shaykh 'Ali ibn Musharraf Al-'Umari told a story in one of his lectures about a fire that started by itself in a house in Hadbaan—in the vicinity of Madeenah. After the fire had been put out, it started again, and the civil defence forces failed to discover the cause of the fire until the Shaykh (may Allaah preserve him) came and recited the Qur'aan in that place and expelled the jinn who had committed this act of aggression against the inhabitants of the house.

Although it is possible for such events to occur, they

[1] *Al-Waabil Al-Sayyib* by Ibn Al-Qayyim, p. 176-177.

are extremely rare and we must ascertain whether it is in fact the work of the jinn, because the liars and charlatans make up many such stories for personal motives, as in the following story which was told by Shaykh Yaa-Seen Ahmad 'Eid, who said:

A man died not long ago, and he left behind a beautiful house that was somewhat isolated from other houses. That house was huge, with many rooms, and was finely decorated. In the courtyard of the house there was a pool of marble, well-made, surrounded by statues in various shapes and colours from the mouths of which water flowed.

That man had no children to inherit from him, so the house was left empty after he died and his relatives agreed to sell it in the hope that it would bring a great deal of money. No sooner had they put it up for sale but rumours began to spread that it was haunted by the jinn, and that there was an *'Ifreet* inside.

These rumours spread until they became the talk of the town, discussed by the people in their evening gatherings. If anyone disagreed and went to that house at night, he would come back in the morning believing that it was haunted by devils.

People were no longer interested in buying it, and the heirs feared bad consequences, especially after someone came to buy it and offered a quarter of the price, but before the heirs were able to take the money, a brave young man who had heard about the house and what people were saying about it came along. He was one of those who did not care about the jinn or fear *'Ifreets*, and he promised them that he would expel

the jinn and catch the *'Ifreet*, or expel it in return for money. They accepted his offer and gave him half of the reward.

In the evening, that young man went, taking with him a revolver in case he needed it. When he reached the house, he rested for a while, and after extinguishing his candle he fell asleep. After a while he felt a hand pulling the blanket off him, so he held on to it with all his might and said: "Who is pulling the blanket off?" A voice said: "I am an *'Ifreet*, and I have to take the blanket, otherwise I will possess your body." The young man let the blanket go, then the *'Ifreet* fell upon his back. The young man stood up and sat on the chest of the *'Ifreet* and put the gun to his head. He said: "Tell me who you are." The *'Ifreet* was very scared so he said: "Let me go and I will tell you who I really am." The young man said, "Speak, O *'Ifreet*.'" He said: "I am not an *'Ifreet* or a jinn, rather I am a human like you. The only difference between us is that I am very black and ugly." So he let him go and lit a candle to see who he was, and he saw a naked black man. The young man said: "Tell me, O black man, why are you here in this place?" He said: "Necessity brought me here, because I am a poor man with no income, and I have a large family, and no one is taking care of them except me. I went to a man to find me some work to live on, and he told me to come to this house every night and stay here, and he told me that if I thought someone was approaching this house, I should clap my hands and beat on a surface that he had prepared for this purpose. If I saw that the person was

audacious and didn't care about these noises, I was to turn on the taps so that water would come out of the mouths of the statues, then I was to climb up on the roof and scream with different voices to scare him. Then he told me to keep the secret." When the young man heard this story, he took the man with him and handed him over to the heirs. He told them his story and it became clear that the man who had hired this black man was the man who wanted to buy the house for a low price.

How can the jinn be expelled from a house?

Shaykh Waheed Baali says:

If you are certain that there really are jinn in the house —and that it is not a trick—then the way to expel them is as follows:

1 - You should go—taking two people with you—to the house and say: "I urge you by the covenant that Sulaymaan took from you to leave our house. I urge you by Allaah to leave and not harm anyone." You should repeat this for three days.
2 - If you notice anything in the house after that, then you should bring water in a vessel, bring your mouth close to it and say the *Du'aa'* which al-Muhaaribi wrote to Abu'l-Nadr, which is quoted above. After saying this *Du'aa'*, sprinkle that water in every corner of the house, and put some in every spot, then they will depart, by Allaah's leave.
3 - Continue to recite the Qur'aan in the house—-especially *Soorah Al-Baqarah*—and offer *Nafil* prayers and pray *Qiyaam* at night in the house.
4 - Purify the house of everything that involves

disobedience towards Allaah.[1]

Reasons why a jinn may be able to overpower and harm a human

Let it be known that it is not easy for a jinn to harm a human physically or to appear to him, because in this case he exposes himself to being punished by means of the Qur'aan, because he is detaining himself inside the human's body. And he exposes himself to destruction and death when he appears in a different form, because he is then subject to the same rules that affect the form in which he appears. So if he appears in the form of a cat, for example, and you kill him with, say, a spear, then he will be killed, as in the story of the young *Ansaari* man which is narrated in *Saheeh Muslim*.

Hence the jinn do not harm a human unless they are certain that he is completely negligent in remembering Allaah and is far away from Him, so that they can harm him. Before I describe the cases in which a jinn can harm a human, I warn you against doing any of these things if Allaah tests you with sickness etc. Let patience be your weapon and let Islamically prescribed remedies be the path you follow.

(i) Witches and those who frequent them

The jinn gain a great deal of power over the witch during his lifetime. They make some witches sick and kill others, then gain power over their offspring after they are gone, because they know that they are weak and powerless. That is because the devils only serve

[1] *Waqaayat Al-Insaan*.

the witch and fulfil some of his requests because he has disbelieved in Allaah, either in word, by reciting spells which involve associating others with Allaah (*Shirk*) and venerating the jinn, or in deed, by showing disrespect to the Word of Allaah (the Qur'aan). Hence the jinn serve him and fulfil some of his requests, whilst the witch fulfils all the demands of the devil, because he is in a position of humiliation and has no choice.

Shaykh Al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

... if the one who recites *Ruqyah* and the one who seeks to offer a remedy do not transgress the limits with regard to the jinn, as many of the magicians do, by telling them to kill someone whom it is not permissible to kill, or to imprison one who does not need to be detained. Hence the jinn may target the magicians because of that transgression, killing some or making them sick, and in some cases doing that to their families, children or livestock.[1]

Frequenting witches is a great evil. The jinn dictate their demands and conditions to the witch who in turn transmits them to those who frequent him, such as slaughtering birds in a specified manner, eating certain food, or staying alone in a darkened room for a certain period of time. The more humiliated the witch becomes, the more evil the devil becomes, and the witch does not get what he wants. Allaah indeed spoke the truth when He said:

[1] *Majmoo' Al-Fataawa*, vol. 19.

﴿وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

"And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression."
(*Al-Jinn* 72:6)

(ii) *Zar* circles and those who frequent them

The jinn and devils also gain power over and harm those who frequent the *Zar* circles and those who organize them. In those gatherings, which are supposedly held for the purpose of healing, women gather in a place and the jinn dictate their demands to those who organize these circles, such as wearing jewellery and beautiful clothes, wearing their finest adornments, slaughtering certain kinds of birds and daubing the faces of the women with their blood, lighting candles, beating drums, and making the women dance in a frenzied manner to the beat of the drums in a manner that pleases the *Shaytaan*. A woman may not be ill at all, but the jinn may possess her during these evil gatherings.

In the midst of all this excitement, the poor woman thinks that her sickness has gone, but the jinn will soon make more and more demands. How often has women's honour been violated in these gatherings of misguidance which are called *Zar* circles.

I have in front of me a letter from Morocco, from a man who used to organize these circles, from which I will quote in brief. I will quote it for every man who takes his womenfolk to these circles, so that he might learn from it.

The writer of the letter says:

What motivated me to write this letter is the suffering I have endured since 1984. The reason for that is, frankly, that I was very negligent. Although I was a teacher and well educated, fluent in Arabic and French, I was addicted to alcohol, I engaged in illicit relationships with women, and I did not pray. From a very young age I saw my parents organizing *Zar* circles in our house. I divorced my first wife in 1974, after having a daughter with her. From that time my only relationships with women were unlawful in nature, with the women who came to my mother for treatment. My role was to collect the birds from them and slaughter them, to write on the candles for them, and to make amulets.

In 1984—after ten years—I began to suffer from *Waswaas*. If I saw two men talking together I would think that they were talking about me, and usually I would confront people for no reason. In 1985 I got married again, and I stopped drinking, and I started to pray. But then something else happened. I started to hear my neighbour's voice, when I was in my own house, slandering and insulting me, and I could hear the voices of his wife and daughters too. I even started to hear the voices of all the neighbourhood residents, slandering me in the worst possible manner, until I lost my patience and started to argue with them. I felt very confused, I could not sleep, and I became mentally unstable. Although my neighbour and his wife swore to me that they had not said any such things, I still continued to hear their voices even though they were not there in the house.

After a while, I divorced my second wife, after having a child with her, and I went back to drinking and reciting spells.

Fifteen days later, I started to hear voices which no one else could hear, even if they were close to me, which made me resort to the magicians. That was something that cost me a lot of money but brought me no relief. Some of these magicians wrote me a schedule for burning incense, some told me to buy camel hairs and other things to burn with the incense, but it was all to no avail. I was in very bad shape, feeling constantly anxious, suffering nightmares, hearing voices and not tasting my food.

After a while, we sold our house and moved to another, but things stayed the same. The voices did not leave me alone. Sometimes they threatened me, sometimes they told me to commit immoral actions. My friend told me about a magician and I went to him, thinking that I would find relief with him. He gave me some names and told me to repeat them after every prayer. I did what he suggested, but to no avail.[1]

Do you not see the evil and immoral things that take place in these gatherings, and how the jinn gained power over the author of this letter who used to organize these *Zar* circles, and over those who frequented them? Beware of taking your womenfolk to these evil gatherings.

To the writer of the letter I say: you should do the following:

[1] Taken from a letter sent from Morocco to Shaykh Waheed Baali.

1- Hasten to repent sincerely from what you have done, and weep for your sins.
2- Go to someone who treats sickness by means of the Noble Qur'aan, the conditions of which are outlined in the previous section, so that he can treat you by means of the Qur'aan; and beware of the witches (practitioners of witchcraft).
3- Attend prayers in congregation in the mosque regularly.
4- Recite the *Adhkaar* for the morning and evening, and the *Saheeh Wirds* which are mentioned at the end of this book.
5- Read a *Juz'* of the Qur'aan each day, and read *Soorah Al-Baqarah* every three days in the house.
6- Give charity as much as you can.
7- Perform some *Nawafil* acts of worship, such as praying *Qiyaam* at night, and observing *Nawafil* fasts. Do that a great deal.
8- Turn to Allaah, make a lot of *Du'aa'* and seek the times when *Du'aa's* are answered.

(iii) Innovated types of asceticism and worship

Another cause of the jinn gaining power over people is what some people do of reciting innovated *Wirds* and *Dhikrs,* for which Allaah has not revealed any authority.

Some people sit alone in a darkened room, repeating a Verse or one of the Names of Allaah in an innovated manner, for a specific length of time, reciting it a certain number of times, and they think that this Verse or this Name has a servant, so they seek his help and

call upon him, but they do not get up from their place before the devils have come to him and possessed him.

Shaykh Al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

In conclusion, the people of misguidance and innovation, those who practice forms of asceticism and worship that are not prescribed in *Sharee'ah*, who sometimes try to predict the future and have some influence, often go to the places where the devils are, places in which it is forbidden to pray, because the devils come to them there and talk to them about some matters, as they talk to the soothsayers.[1]

(iv) Jinn wronging a human

A jinn may harm a human wrongfully, for no purpose, as foolish people also do.

(v) Jinn falling in love with a human

A jinn may fall in love with a human and desire him, as happens between people, so he possesses him.

(vi) Jinn punishing a human

A human may harm a jinn without realizing, by falling on him, throwing a stone at him, urinating on him or pouring hot water on him, so the jinn punishes him more than he deserves.

[1] *Majmoo' Al-Fataawa* by Ibn Taymiyah, 19/41.

Symptoms of jinn possession

Those who have written on this topic have listed several symptoms of jinn possession. These symptoms may be real, but we must point out that some of these symptoms may also occur for other reasons, such as staying up all night, or confusion and uncertainty. So we must try to protect ourselves from the whispers that the *Shaytaan* tries to instill in our hearts, when reading this list of symptoms.

These symptoms have been divided into two categories: those which occur when one is awake, and those which occur when one is asleep.

- **Symptoms when one is awake:**

1 - Turning away, in particular, from acts of worship and obedience, the remembrance of Allaah (*Dhikr*) and reading the Qur'aan. Allaah says:

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ○ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ﴾

"And whosoever turns away blindly from the remembrance of the Most Gracious (Allaah) (i.e. this Qur'aan and worship of Allaah), We appoint for him Shaytaan (Satan - devil) to be a Qareen (a companion) to him. And verily, they (Satans / devils) hinder them from the path (of Allaah), but they think that they are guided aright!"

(*Al-Zukhruf* 43:36-37)

2 - Erratic behaviour in one's words, deeds and movements. Allaah says:

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ﴾

"Those who eat Ribaa will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytaan (Satan) leading him to insanity." (*Al-Baqarah* 2:275)

3 - Seizures (with no medical cause); there are signs to indicate that a seizure has devilish causes.
4 - Paralysis of a limb (with no medical cause).
5 - Being quick to get angry or weep with no apparent cause.
6 - Sitting in the toilet for a long time, and talking to oneself.
7 - Constant headache (on one or both sides of the head) with no medical cause, which is not eased by painkillers.
8 - Irregular menstruation in women.
9 - Not producing children although both husband and wife are medically sound and able to reproduce.

There are other signs when one is awake, but they may be caused by other life circumstances, such as not succeeding in efforts to get married, repeatedly failing to do so, or a wife becoming very distressed when her husband has intercourse with her.

- **Symptoms when one is asleep:**

1 - Frightening nightmares, which includes seeing various kinds of creatures such as ghosts or apparitions, seeing oneself falling from a high place, seeing people in strange forms, and snakes.

A man may see a woman who wants him to have intercourse with her (and vice versa) constantly in his dreams, or he may see someone threatening him.

2 - Insomnia, anxiety and fear upon waking.

3 - Talking loudly in one's sleep, or moaning and groaning.

- **Note:**

A person should not be regarded as being possessed by the jinn if any of these symptoms occur. No one can be certain that a person has been possessed by the jinn until after the Qur'aan has been recited over him, so these symptoms cannot be taken as definitive evidence of jinn possession.



Description and conditions of the practitioner of the Qur'aanic remedies

(i) Sincerity of intention in learning and doing for the sake of Allaah alone

The practitioner of the Qu'raanic remedies must be extremely careful to ensure that his aim in learning this knowledge is not to achieve some worldly gain. Abu Dawood and Ibn Maajah narrated that Abu Hurayrah ﷺ said: The Messenger of Allaah ﷺ said: "Whoever learns any knowledge that should be sought only for the sake of Allaah, but he only learns it in order to achieve some worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection."[1]

(ii) Knowledge

Knowledge is of two types: Islamic knowledge which includes knowledge of *Tawheed*, and knowing what is *Halaal* and *Haraam* lest one fall into innovation (*Bid'ah*); and worldly knowledge such as knowledge of people and their natures. The one who wishes to treat others must have these two types of knowledge.

(iii) Experience

He must also have experience which qualifies him to treat people. This includes knowledge of the jinn and

[1] *Saheeh*. See *Hadeeth* no. 6159 in *Saheeh Al-Jaami*, by Shaykh Al-Albaani (may Allaah have mercy on him).

devils and their ways, knowledge of how to deal with them, and knowledge of the patient and how close he is to Allaah.

(iv) Awareness and piety

The one who wishes to treat others must also be aware and pious, outwardly and inwardly righteous. He must be regular in his performance of acts of worship which annoy and overpower the *Shaytaan*.

(v) Confidentiality

He should be able to keep a secret, because this matter involves learning people's secrets and private matters.

(vi) Knowledge of mental illnesses

Mental illnesses are similar to the illnesses caused by jinn possession, of all types, and some people confuse mental illness with illnesses caused by the jinn or by witchcraft.

How is the sickness diagnosed?

In the case of sickness caused to a human by the jinn, as in the case of any kind of medical disorder, it is essential to diagnose the problems and find out what caused it. Once the practitioner knows the reason why the jinn harmed this person, then he can treat him on this basis. If he was affected because of witchcraft, he will offer a remedy that tackles witchcraft. If the sickness was caused by the evil eye, he will use a remedy that deals with the evil eye. In each case he will use the appropriate treatment.

In order to diagnose the cause, he must prepare the

place for treatment, by ridding the place of anything that involves disobedience towards Allaah. So if there are pictures hanging on the walls, they should be removed, and if there are musical instruments they should be taken away. Then he should prepare the patient psychologically for the treatment by advising him briefly, and if the patient is a woman, she should be advised to wear *Hijab*, and her *Mahrams* should be present.

The experience of the practitioner plays a major role in the diagnosis of the disease, and that is done by finding out about the patient's situation, how close he is to Allaah, and asking him some other questions. Depending on the type of problem suffered by the patient, these questions may vary from one patient to another. The questions directed to a male will differ from those directed to a female; by the same token, questions asked of a married patient will differ from those asked of a single person, and those asked of a young person will differ from those asked of an older person.

The questions will vary, depending on the patient's situation and the type of disease or the harm that has befallen him, but there are some general questions which the practitioner may need to ask. These include the following:

- The type of sickness or harm, or the problem from which the patient is suffering.
- When this sickness or problem began.
- Types of dreams experienced. From the types of dreams, the practitioner may be able to

diagnose the cause of the problem—whether it is an act of revenge, a case of love, or caused by witchcraft.

- Does the patient feel unable to remember Allaah, read the Qur'aan or listen to the Qur'aan, or does he feel sleepy or drowsy?
- Does he feel pain moving through his body, or in his stomach, or numbness in his extremities?
- Does he feel that he wants to cry for no reason?
- Does he feel extreme tightness in his chest?
- Does the patient experience continual headaches which are not relived by painkillers?
- Are there menstrual irregularities in women?

These are some general questions with which the practitioner may be able to determine the cause of the problem—was it caused by a witch, or is it harm caused by the jinn, or is it no more than an illusion or is it a psychological problem and the jinn have nothing to do with it?

After asking these questions, the practitioner may come to one of two conclusions:

1 - He may be able to diagnose the cause of the problem quickly
2 - Or he may be confused about the matter.

If the practitioner is able to diagnose the cause of the problem, he can treat it in the appropriate manner. If the cause is jinn possession, then he can recite a *Ruqyah* from the Qur'aan; if the cause is witchcraft, then he may recite the Qur'aanic verses which compose the *Ruqyah* against witchcraft, or the patient himself may

recite whatever is appropriate. If the practitioner is confused, then he must do the following:

Reciting *Ruqyah*

The practitioner should recite *Ruqyah* for the patient. The practitioner's level of piety (*Taqwa*) and closeness to Allaah play a major role in influencing the jinn who is causing the harm. In his book *Masaa'ib Al-Insaan Min Makaa'id Al-Shaytaan,* Ibn Muflih Al-Hanbali states that the *Shaytaan* has a seizure like those experienced by humans when he draws close to the heart that is filled with faith. He said:

The heart that is filled with faith is all light, which has heat, and when the *Waswaas* (devilish whisper) draws close to it, it turns to ashes. It was said that when the remembrance of Allaah is firmly established in a person's heart, when a devil draws close to it, he has a seizure like those experienced by humans when the *Shaytaan* gets close to them. Then the devils gather around him and say, "What is the matter with him?" and it is said, "The human overpowered him."[1]

The point is that the reciter's strength of faith has an effect in harming the jinn. A weapon is only as good as the one who wields it.

The Verses to be recited over the patient are as follows:

1 - *Al-Faatihah*

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾

"In the Name of Allaah, the Most Gracious, the

[1] *Majmoo' Al-Fataawa* by Ibn Taymiyah, 19/41.

Most Merciful.

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝ مَٰلِكِ يَوْمِ ٱلدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

"All the praises and thanks are to Allaah, the Lord of the 'Aalameen (mankind, jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray."

(*Al-Faatihah* 1:1-7)

2 - The first five Verses of Soorah Al-Baqarah:

﴿الٓمٓ ۝ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ۝ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

"Alif-Laam-Meem. [These letters are one of the miracles of the Qur'aan and none but Allaah (Alone) knows their meanings.] This is the Book (the Qur'aan), whereof there is no doubt, a guidance to those who are Al-Muttaqoon [the pious believers of Islamic Monotheism who fear Allaah much (abstain

from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained)]. Who believe in the Ghayb and perform As-Salaah (Iqaamat-as-Salaah), and spend out of what we have provided for them [i.e. give Zakaah, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allaah's Cause – Jihad]. And who believe in (the Qur'aan and the Sunnah) which has been sent down (revealed) to you (Muhammad) and in that which were sent down before you [the Tawraat (Torah) and the Injeel (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). They are on (true) guidance from their Lord, and they are the successful."

(*Al-Baqarah* 2:1-5)

3 - Verses 163-164 of *Soorah Al-Baqarah* :

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ۝ إِنَّ فِى خَلْقِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى
ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ
ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ
وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

"And your Ilaah (God) is One Ilaah (God – Allaah), Laa Ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain)

which Allaah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayaat (proofs, evidences, signs, etc.) for people of understanding."

(*Al-Baqarah* 2:163-164)

4 - Verses 255-257 of *Soorah Al-Baqarah*:

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا
بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ
وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ
○ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ
وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ○ ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ
إِلَى ٱلنُّورِۖ وَٱلَّذِينَ كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ
إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ﴾

"Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursiy (Footstool)

extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot (false deities etc.) and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower. Allaah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyaa' (supporters and helpers) are Taaghoot (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever."

(*Al-Baqarah* 2:255-257)

5 - Verses 285-286 of *Soorah Al-Baqarah*:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ
وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ
سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ○ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا
إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ
أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ
رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ
مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ﴾

"The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His

Messengers' – and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' Allaah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlaa (Patron, Supporter and Protector) and give us victory over the disbelieving people.'"

(*Al-Baqarah* 2:285-286)

6 - Verses 18-19 of *Soorah Aali 'Imraan*:

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ
لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ○ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ
وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ
بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴾

"Allaah bears witness that Laa ilaaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. Laa ilaaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. Truly, the religion with Allaah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayaat (proofs, evidences, verses, signs, revelations, etc.) of Allaah, then surely, Allaah is

Swift in calling to account."

(*Aal 'Imraan* 3:18-19)

7 - Verses 54-56 of *Soorah Al-A'raaf*:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ
وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ
○ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ○ وَلَا
تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

"Indeed, your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allaah, the Lord of the 'Aalameen (mankind, jinn and all that exists)! Invoke your Lord with humility and in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allaah's Mercy is (ever) near unto the good-doers."

(*Al-A'raaf* 7:54-56)

8 - Verses 115-118 of *Soorat Al-Mu'minoon*:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ○ فَتَعَالَى
اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ○ وَمَن
يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ ۚ إِنَّهُ
لَا يُفْلِحُ الْكَافِرُونَ ○ وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ﴾

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" So Exalted be Allaah, the True King: Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! And whoever invokes (or worships), besides Allaah, any other ilaah (god), of whom he has no proof; then his reckoning is only with his Lord. Surely, Al-Kaafiroon (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters) will not be successful. And say (O Muhammad): 'My Lord! Forgive and have mercy, for You are the Best of those who show mercy!.'"

(*Al-Mu'minoon* 23:115-118)

9 - Verses 1-10 of *Soorah Al-Saaffaat*:

﴿وَالصَّٰفَّٰتِ صَفًّا ○ فَالزَّٰجِرَٰتِ زَجْرًا ○ فَالتَّٰلِيَٰتِ ذِكْرًا ○ إِنَّ إِلَٰهَكُمْ
لَوَٰحِدٌ ○ رَّبُّ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَٰرِقِ ○ إِنَّا زَيَّنَّا
السَّمَآءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ○ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ○ لَّا يَسَّمَّعُونَ
إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ○ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ○
إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ﴾

"By those (angels) ranged in ranks (or rows). By those (angels) who drive the clouds in a good way. By those (angels) who bring the Book and the Qur'aan from Allaah to mankind. Verily, your Ilaah (God) is indeed One (i.e. Allaah); Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are

him besides Allaah (from Allaah's punishment). Those are in manifest error."

(*Al-Ahqaaf* 46:29-32)

11 - Verses 33-36 of *Soorah Al-Rahmaan*:

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ○ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
○ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ○فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ﴾

"O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allaah)! Then which of the Blessings of your Lord will you both (jinn and men) deny? There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves. Then which of the Blessings of your Lord will you both (jinn and men) deny?."

(*Al-Rahmaan* 55:33-36)

12 - Verses 21-24 of *Soorah Al-Hashr*:

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ
خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ○ هُوَ
ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ
ٱلرَّحِيمُ ○ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ
ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ
عَمَّا يُشْرِكُونَ ○ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ
ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness."

(*Al-Saffaat* 37:1-10)

10 - Verses 29-32 of *Soorah Al-Ahqaaf*:

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ○ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ○ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ○ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ﴾

"And (remember) when We sent towards you (Muhammad) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'aan. When they stood in the presence thereof, they said: 'Listen in silence!' And when it was finished, they returned to their people, as warners. They said: 'O our people! Verily, we have heard a Book (this Qur'aan) sent down after Moosa (Moses), confirming what came before it, it guides to the truth and to the Straight Path (i.e. Islam). O our people! Respond (with obedience) to Allaah's Caller (i.e. Allaah's Messenger Muhammad), and believe in him (i.e. believe in that which Muhammad has brought from Allaah and follow him). He (Allaah) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allaah's Caller, he cannot escape on earth, and there will be no Awliyaa' (lords, helpers, supporters, protectors) for

"Had We sent down this Qur'aan on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allaah. Such are the parables which We put forward to mankind that they may reflect. He is Allaah, beside Whom Laa ilaaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allaah, beside Whom Laa ilaaha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allaah! (High is He) above all that they associate as partners with Him. He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise."

(*Al-Hashr* 59:21-24)

13- Verses 1-9 of *Soorah Al-Jinn* :

﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ○ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ○ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ○ وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ○ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ○ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ○ وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ○ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ○ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا﴾

"Say (O Muhammad): It has been revealed to me that

a group (from three to ten in number) of jinn listened (to this Qur'aan). They said: 'Verily, we have heard a wonderful Recitation (this Qur'aan)! 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allaah). 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). 'And that the foolish among us [i.e. Iblees (Satan) or the polytheists amongst the jinn] used to utter against Allaah that which was an enormity in falsehood. 'And verily, we thought that men and jinn would not utter a lie against Allaah. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. 'And they thought as you thought, that Allaah will not send any Messenger (to mankind or jinn). 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush."

(*Al-Jinn* 72:1-9)

14 - *Soorah Al-Humazah:*

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ○ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ○ يَحْسَبُ أَنَّ
مَالَهُۥٓ أَخْلَدَهُۥ ○ كَلَّا لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ○ وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ○
نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ○ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ○ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ○
فِى عَمَدٍ مُّمَدَّدَةٍۭ﴾

"Woe to every slanderer and backbiter. Who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! Verily, he

will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The fire of Allaah kindled, Which leaps up over the hearts, Verily, it shall be closed upon them, in pillars stretched forth (i.e. they will be punished in the Fire with pillars)."

(*Al-Humazah* 104)

15 - *Soorah Al-Ikhlaas :*

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ○ ٱللَّهُ ٱلصَّمَدُ ○ لَمْ يَلِدْ وَلَمْ يُولَدْ ○ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ○﴾

"Say (O Muhammad): He is Allaah, (the) One. "Allaah-us-Samad [Allaah – the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. "He begets not, nor was He begotten. "And there is none co-equal or comparable unto Him."

(*Al-Ikhlaas* 112)

16 - *Soorah Al-Falaq :*

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ○ مِن شَرِّ مَا خَلَقَ ○ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ○ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ○ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

"Say: I seek refuge with (Allaah), the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), and from the evil of those who practise witchcraft when they blow in the knots, and from the evil of the envier when he envies."

(*Al-Falaq* 113)

17 - *Soorah An-Naas*:

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ○ مَلِكِ ٱلنَّاسِ ○ إِلَٰهِ ٱلنَّاسِ ○ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ○ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ○ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ﴾

"Say: I seek refuge with (Allaah) the Lord of mankind, the King of mankind – the Ilaah (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allaah). Who whispers in the breasts of mankind. Of jinn and men."

(*An-Naas* 114)

After reciting this *Ruqyah*, there are three possible outcomes:

1- The patient will experience a seizure and the jinn will speak.

2- The patient will not experience a seizure, but some sign will appear which indicates that the problem is caused by the jinn.

3- Nothing will happen to him, in which case the problem is medical or psychological.

1 - If the patient experiences a seizure and the jinn speaks

In this case he should be asked about:

(i) His name

(ii) His religion

(iii) The reason why he entered this person

If the reason why he possessed this human was evil actions which Allaah has forbidden, he (the jinn) should

be told that this is *Haraam*, and proof against him should be established. He should be told that he is subject to the rulings of Allaah and of His Messenger ﷺ, whom Allaah sent to both races of mankind and the jinn.

If the jinn did that in order to punish the human or settle a score with him, then they should be told that this human did not realize what he was doing and that the one who did not deliberately set out to cause harm does not deserve to be punished. If they did that in his house or on his property, then they should be told that the house is the human's property and he has the right to behave in any permissible manner in his own house; you do not have the right to stay in the property of humans without their permission. The practitioner should persist in telling them of the rulings of Allaah and His Messenger ﷺ and establishing proof against them, enjoining upon them what is good and forbidding them to do what is evil, just as he would do with other humans, because Allaah says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

"And We never punish until We have sent a Messenger (to give warning)."

(*Al-Isra'* 17:15)

﴿يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَـٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا﴾

"O you assembly of jinn and Mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?"

(*Al-An'aam* 6:120)

Hence the Prophet ﷺ forbade killing snakes that are found in houses until they have been asked to leave three times, as is narrated in *Saheeh Muslim*, because it is not permissible to kill a jinn unlawfully, just as it is not permissible to kill a human being unlawfully. Wrongdoing is *Haraam* in all cases; it is not permissible for anyone to do wrong to anyone else, even if he is a *Kaafir*.

If the jinn pays attention to the exhortation, all well and good, otherwise the practitioner should rebuke the jinn, threaten him, curse him and insult him, as is mentioned in *Saheeh Muslim* in a report from Abu'l-Darda', who said:

The Messenger of Allaah ﷺ stood and we heard him say:

«أَعُوذُ بِاللهِ مِنْكَ»

"I seek refuge in Allaah from you."

Then he said:

«أَلْعَنُكَ بِلَعْنَةِ اللهِ»

"I curse you with the curse of Allaah."

Three times, and he reached out his hand as if to take something. When he had finished praying, we said: O Messenger of Allaah, we heard you say something that we have never heard you say before, and we saw you reaching out your hand. He said:

«إِنَّ عَدُوَّ اللهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَّارٍ لِيَجْعَلَهُ فِي وَجْهِي، فَقُلْتُ: أَعُوذُ بِاللهِ مِنْكَ ثَلاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَخْذَهُ، وَوَاللهِ لَوْلَا دَعْوَةُ أَخِي سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ»

"The enemy of Allaah *Iblees* came with a flame of fire to throw it in my face, so I said, 'I seek refuge with Allaah from you,' three times. Then I wanted to seize him, and by Allaah were it not for the prayer of my brother Sulaymaan, he would have been tied up this morning and the boys of the people of Madeenah would have played with him."[1]

This *Hadeeth* shows that one may seek refuge with Allaah from him and curse him with the curse of Allaah.

If the jinn is expelled by reading the Qur'aan, enjoining good and forbidding evil, and by rebuking and cursing, then the goal has been achieved. If that leads to the jinn becoming sick or dying, then he is the one who has wronged himself, and the practitioner will be rewarded for that, because by doing this he has relieved the distress of the one who was wronged. Helping one who has been wronged is enjoined in Islam, to the best of one's ability, and it is a deed which is *Mustahabb* (encouraged). In *Al-Saheehayn* it is narrated that Al-Bara' ibn 'Aazib said:

The Messenger of Allaah ﷺ commanded us to do seven things and he forbade us to do seven things. He commanded us to visit the sick, attend funerals, say '*Yarhamuk-Allaah* (may Allaah have mercy on you)' to one who sneezes, fulfil a person's oath, help one who has been wronged, accept invitations, and spread (the greeting of) *Salaam*. And he forbade us to wear gold

[1] Agreed upon. *Saheeh Al-Jaami'*, ed. By Shaykh Al-Albaani — may Allaah have mercy on him — no. 3108.

rings, to drink from silver vessels, to use silken saddle pads, to wear *Qasiyy* garments, and to wear silk, brocade and silk brocade.

In *Al-Saheeh* it is narrated that Anas ﷺ said: The Messenger of Allaah ﷺ said:

«انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

"Help your brother whether he is a wrongdoer or has been wronged."

I said: "O Messenger of Allaah, (we know how) to help him if he has been wronged, but how can we help him if he is a wrongdoer?" He said: "Stop him from doing wrong. That is how you help him."

(Expelling the jinn) is also relieving the distress of the one who has been wronged. In *Saheeh Muslim* it is narrated from Abu Hurayrah that the Prophet ﷺ said:

«مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا؛ نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

"Whoever relieves the believer of one of the distresses of this world, Allaah will relieve him of one of the distresses of the Day of Resurrection. Whoever is easy going with one who is in hardship, Allaah will be easygoing with him in this world and in the Hereafter. Whoever covers a Muslim, Allaah will cover him in this world and in the Hereafter. Allaah will help a person so

long as he helps his brother."[1]

It is also narrated in *Saheeh Muslim* from Jaabir ibn 'Abdullaah that when the Messenger of Allaah ﷺ was asked about *Ruqyah* he said:

«مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ»

"Whoever among you can benefit his brother, let him do so."[2]

All of these texts encourage the practitioner to help his brother, but the practitioner should not get carried away in asking questions for no purpose, or engage in a lengthy discussion with the jinn, apart from what will serve to achieve his purpose. This is for the following reasons:

1 - Asking too many questions may lead the practitioner to fall into the trap of the *Shaytaan* and be filled with self-admiration and arrogance.
2 - Through these questions the jinn may find put that the practitioner has little experience, so he may become stubborn and refuse to come out.
3 - A lengthy duration of the seizure may exhaust the patient physically after he regains consciousness.

If these attempts to convince the jinn to come out do not succeed, the practitioner should recite the following Verses which will have an effect on the jinn and punish and torment him. The whole of the Qur'aan is healing and blessing, as Allaah says:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

[1] *Muslim*: 2699.

[2] *Muslim*: 2199.

"And We send down of the Qur'aan that which is a healing and a mercy to those who believe."

(*Al-Isra'* 17:82)



The Verses that punish the jinn

1 - *Al-Faatihah*

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾

"In the Name of Allaah, the Most Gracious, the Most Merciful.

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ○ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ○ مَٰلِكِ يَوْمِ
ٱلدِّينِ ○ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ ٱهْدِنَا ٱلصِّرَٰطَ
ٱلْمُسْتَقِيمَ ○ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ﴾

"All the praises and thanks be to Allaah, the Lord of the 'Aalameen (mankind, jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray."

(*Al-Faatihah* 1:1-7)

2 - *Aayat Al-Kurisy*

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا

بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
الْعَظِيمُ ﴾

"Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursiy (Footstool) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."

(*Al-Baqarah* 2:255)

3 - *Al-Nisa'*

﴿ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ○
إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ
طَرِيقًا ○ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ
يَسِيرًا ○ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَآمِنُوا
خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ○ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى
اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ
أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۖ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ
انتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَٰهٌ وَاحِدٌ ۖ سُبْحَانَهُ أَن يَكُونَ لَهُ

وَلَدٌ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ○ لَّن
يَسۡتَنكِفَ ٱلۡمَسِيحُ أَن يَكُونَ عَبۡدٗا لِّلَّهِ وَلَا ٱلۡمَلَٰٓئِكَةُ ٱلۡمُقَرَّبُونَۚ وَمَن
يَسۡتَنكِفۡ عَنۡ عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ فَسَيَحۡشُرُهُمۡ إِلَيۡهِ جَمِيعٗا ○ فَأَمَّا
ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن
فَضۡلِهِۦۖ وَأَمَّا ٱلَّذِينَ ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا
وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا﴾

"Verily, those who disbelieve [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Tawraat (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the path of Allaah (Islamic Monotheism); they have certainly strayed far away. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Tawraat (Torah) and the Injeel (Gospel) with them]; Allaah will not forgive them, nor will He guide them to any way. Except the way of Hell, to dwell therein forever; and this is ever easy for Allaah. O mankind! Verily, there has come to you the Messenger (Muhammad) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allaah belongs all that is in the heavens and the earth. And Allaah is Ever All-Knowing, All-Wise. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allaah aught but the truth. The Messiah 'Eesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allaah and His Word, ('Be!' – and he was) which He bestowed on Maryam (Mary) and a spirit (Rooh) created by Him; so believe in Allaah and His

Messengers. Say not: 'Three (trinity)!' Cease! (it is) better for you. For Allaah is (the only) One Ilaah (God), glory is to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allaah is All-Sufficient as a Disposer of affairs. The Messiah will never be proud to reject to be a slave of Allaah, nor the angels who are the near (to Allaah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. So, as for those who believed (in the Oneness of Allaah – Islamic Monotheism) and did deeds of righteousness, He will give them their (due) rewards – and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allaah any protector or helper."

(*Al-Nisa'* 4:167-173)

4 - *Al-Maa'idah*

﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا
أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ
أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ ذَٰلِكَ لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي
ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ ۝ إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبۡلِ أَن تَقۡدِرُواْ
عَلَيۡهِمۡۖ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ﴾

"The recompense of those who wage war against Allaah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allaah is Oft-Forgiving, Most Merciful."

(*Al-Maa'idah* 5:33-34)

5 - *Al-An'aam*

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ
شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ
ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ
عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ
تَسْتَكْبِرُونَ﴾

"And who can be more unjust than he who invents a lie against Allaah, or says: 'A revelation has come to me' whereas no Revelation has come to him in anything; and who says, 'I will reveal the like of what Allaah has revealed.' And if you could but see when the Zaalimoon (polytheists and wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): 'Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allaah other than the truth. And you used to reject His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!.'"

(*Al-An'aam* 6:93)

6 - *Al-A'raaf*

﴿وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ
وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى

ٱلظَّٰلِمِينَ ○ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْأَخِرَةِ كَٰفِرُونَ
○ وَبَيْنَهُمَا حِجَابٌ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَٰهُمْ وَنَادَوْا۟ أَصْحَٰبَ
ٱلْجَنَّةِ أَن سَلَٰمٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ○ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ
تِلْقَآءَ أَصْحَٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ○ وَنَادَىٰٓ أَصْحَٰبُ
ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَٰهُمْ قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ
تَسْتَكْبِرُونَ ○ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ٱدْخُلُوا۟ ٱلْجَنَّةَ
لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ ○ وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ
ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالُوٓا۟ إِنَّ ٱللَّهَ
حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ ○ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا
وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ
هَٰذَا وَمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ﴾

"And the dwellers of Paradise will call out to the dwellers of the Fire (saying): 'We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?' They shall say: 'Yes.' Then a crier will proclaim between them: 'The Curse of Allaah is on the Zaalimoon (polytheists and wrongdoers).' Those who hindered (men) from the path of Allaah, and would seek to make it crooked, and they were disbelievers in the Hereafter. And between them will be a (barrier) screen and on Al-A'raaf (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognize all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, 'Salaamun 'Alaykum' (peace be on you), and at that time they (men on Al-A'raaf) will not yet

have entered it (Paradise), but they will hope to enter (it) with certainty. And when their eyes will be turned towards the dwellers of the Fire, they will say: 'Our Lord! Place us not with the people who are Zaalimoon (polytheists and wrongdoers).' And the men on Al-A'raaf (the wall) will call unto the men whom they would recognize by their marks, saying: 'Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?' Are they those, of whom you swore that Allaah would never show them mercy. (Behold! It has been said to them): 'Enter Paradise, no fear shall be on you, nor shall you grieve.' And the dwellers of the Fire will call to the dwellers of Paradise: 'Pour on us some water or anything that Allaah has provided you with.' They will say: 'Both (water and provision) Allaah has forbidden to the disbelievers. "Who took their religion as an amusement and play, and the life of the world deceived them.' So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.)."

(*Al-A'raaf* 7:44-51)

﴿وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ○ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَظَلَمُوا۟ بِهَا فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ﴾

"And most of them We found not true to their covenant, but most of them We found indeed Faasiqoon (rebellious, disobedient to Allaah). Then after them We sent Moosa (Moses) with Our Signs to Fir'awn (Pharaoh) and his chiefs, but they wrongfully

rejected them. So see how was the end of the Mufsidoon (mischief-makers, corrupters)."

(*Al-A'raaf* 7:102-103)

7 - *Al-Anfaal*

﴿إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَـٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِى فِى
قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ
كُلَّ بَنَانٍ ○ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ ٱللَّهَ
وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾

"(Remember) when your Lord revealed to the angels, 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.' This is because they defied and disobeyed Allaah and His Messenger. And whoever defies and disobeys Allaah and His Messenger, then verily, Allaah is Severe in punishment."

(*Al-Anfaal* 8:12-13)

8 - *Al-Tawbah*

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا
ٱلَّذِينَ عَـٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَـٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟
لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾

"How can there be a covenant with Allaah and with His Messenger for the Mushrikoon (polytheists, idolaters, pagans, disbelievers in the Oneness of Allaah) except those with whom you made a covenant near Al-Masjid Al-Haraam (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allaah loves Al-Muttaqoon (the pious)."

(*Al-Tawbah* 9:7)

9 - *Ibraaheem*

﴿وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ○ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ
مِن مَّآءٍ صَدِيدٍ ○ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ
مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ﴾

"And they (the Messengers) sought victory and help [from their Lord (Allaah)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allaah) was brought to a complete loss and destruction. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment."

(*Ibraaheem* 14:15-17)

﴿وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ
تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ○ مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ ۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ○ وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ
ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ
أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ○ وَسَكَنتُمْ
فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا
بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ○ وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ
مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ○ فَلَا تَحْسَبَنَّ
ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۗ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ○ يَوْمَ تُبَدَّلُ
ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ○ وَتَرَى
ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ○ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ

وُجُوهَهُمُ ٱلنَّارُ ۝ لِيَجْزِيَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ ٱللَّهَ
سَرِيعُ ٱلْحِسَابِ ۝ هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ
إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾

"Consider not that Allaah is unaware of that which the Zaalimoon (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). And warn (O Muhammad) mankind of the Day when the torment will come unto them; then the wrong-doers will say: 'Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!' (It will be said): 'Had you not sworn aforetime that you would not leave (the world for the Hereafter). 'And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.' Indeed, they planned their plot, and their plot was with Allaah, though their plot was not such as to remove the mountains (real mountains or the Islamic law) from their places (as it is of no importance). So think not that Allaah will fail to keep His Promise to His Messengers. Certainly, Allaah is All-Mighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allaah, the One, the Irresistible. And you will see the Mujrimoon (criminals, disbelievers in the Oneness of Allaah – Islamic Monotheism, polytheists) that Day Muqarranoon (bound together) in fetters. Their garments will be of pitch, and fire

will cover their faces. That Allaah may requite each person according to what he has earned. Truly, Allaah is Swift at reckoning. This (Qur'aan) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilaah (God – Allaah) – (none has the right to be worshipped but Allaah) – and that men of understanding may take heed."

(*Ibraaheem* 14:42-52)

10 - *Al-Hijr*

﴿وَلَقَدْ جَعَلْنَا فِى ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّـٰهَا لِلنَّـٰظِرِينَ ○ وَحَفِظْنَـٰهَا مِن كُلِّ شَيْطَـٰنٍ رَّجِيمٍ ○ إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ﴾

"And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it (near heaven) from every outcast Shaytaan (devil). Except him (devil) who steals the hearing then he is pursued by a clear flaming fire."

(*Al-Hijr* 15:16-18)

11 - *Al-Isra'*

﴿قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَـٰنَ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ○ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا﴾

"Say (O Muhammad): Invoke Allaah or invoke the Most Gracious (Allaah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salaah (prayer) neither aloud nor in a low voice, but follow a way between.

And say: All the praises and thanks be to Allaah, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence [Allaahu-Akbar (Allaah is the Most Great)]."

(*Al-Isra'* 17:110-111)

12 - *Al-Anbiya'*

﴿وَأَرَادُوا بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ﴾

"And they wanted to harm him, but We made them the worst losers."

(*Al-Anbiya'* 21:70)

13 - *Al-Dukhaan*

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ۝ طَعَامُ ٱلْأَثِيمِ ۝ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ۝ كَغَلْىِ ٱلْحَمِيمِ ۝ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ۝ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ۝ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ۝ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ۝ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ۝ فِى جَنَّٰتٍ وَعُيُونٍ﴾

"Verily, the tree of Zaqqoom will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said:) 'Seize him and drag him into the midst of blazing Fire, 'Then pour over his head the torment of boiling water 'Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!' Verily, the Muttaqoon (the pious), will be in place of Security (Paradise). Among Gardens and Springs."

(*Al-Dukhaan* 44:43-52)

14 - *Al-Ahqaaf*

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا
حَضَرُوهُ قَالُوٓاْ أَنصِتُواْ فَلَمَّا قُضِىَ وَلَّوْاْ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ○ قَالُواْ يَٰقَوْمَنَآ
إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ
إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ○ يَٰقَوْمَنَآ أَجِيبُواْ دَاعِىَ ٱللَّهِ وَءَامِنُواْ بِهِۦ
يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ○ وَمَن لَّا يُجِبْ
دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُوْلَٰٓئِكَ فِى
ضَلَٰلٍ مُّبِينٍ ○ أَوَلَمْ يَرَوْاْ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ
يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
○ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ قَالُواْ بَلَىٰ وَرَبِّنَا ۚ
قَالَ فَذُوقُواْ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

"And (remember) when We sent towards you (Muhammad) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'aan. When they stood in the presence thereof, they said: 'Listen in silence!' And when it was finished, they returned to their people, as warners. They said: 'O our people! Verily, we have heard a Book (this Qur'aan) sent down after Moosa (Moses), confirming what came before it, it guides to the truth and to the Straight Path (i.e. Islam). O our people! Respond (with obedience) to Allaah's Caller (i.e. Allaah's Messenger Muhammad), and believe in him (i.e. believe in that which Muhammad has brought from Allaah and follow him). He (Allaah) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allaah's Caller, he cannot escape on earth, and there will be no Awliyaa' (lords, helpers, supporters, protectors) for

him besides Allaah (from Allaah's punishment). Those are in manifest error. Do they not see that Allaah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): 'Is this not the truth?' They will say: 'Yes, By our Lord!' He will say: 'Then taste the torment, because you used to disbelieve!.' "

(*Al-Ahqaaf* 46:29-34)

15 - *Al-Hajj*

﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ
مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ○ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ
وَٱلْجُلُودُ ○ وَلَهُم مَّقَـٰمِعُ مِنْ حَدِيدٍ ○ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا
مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ﴾

"These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: 'Taste the torment of burning!'"

(*Al-Hajj* 22:19-22)

16 - *Maryam*

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَـٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ○ ثُمَّ

لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ○ ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ○ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ○ ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا﴾

"So by your Lord, surely, We shall gather them together, and (also) the Shayaateen [(devils) with them], then We shall bring them round Hell on their knees. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allaah). Then, verily, We know best those who are most worthy of being burnt therein. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. Then We shall save those who use to fear Allaah and were dutiful to Him. And We shall leave the Zaalimoon (polytheists and wrongdoers) therein (humbled) to their knees (in Hell)."

(*Maryam* 19:68-72)

17 - *Al-Mulk*

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ○ وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ ○ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ○ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ○ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ○ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ○ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ﴾

"And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as)

missiles to drive away the Shayaateen (devils), and have prepared for them the torment of the blazing Fire. And for those who disbelieve in their Lord (Allaah) is the torment of Hell, and worst indeed is that destination. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: 'Did no warner come to you?' They will say: 'Yes, indeed a warner did come to us, but we belied him and said: "Allaah never sent down anything (of Revelation); you are only in great error."' And they will say: 'Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!' Then they will confess their sin. So, away with the dwellers of the blazing Fire!"

(*Al-Mulk* 67:5-11)

If the jinn is stubborn and resists and refuses to depart, then the practitioner may use the following method:

Nose drops made of Indian *costus*[1]

Nose drops made of Indian costus may be used to annoy a stubborn jinn. The patient should take it in through the nose, so that the *costus* goes straight to the brain where the jinn is located, and he will be greatly annoyed by it, so much so that he will not be able to bear it and will hasten to flee, or he will talk to the practitioner and promise to leave and not come back. The *Sunnah* mentions the virtues of Indian *costus*, such as in the report narrated by Al-Bukhaari (may Allaah

[1] Indian *costus: Al-qust Al-hindi: Chrysanthemum Balsamita, costus* or costmary, an aromatic plant.

have mercy on him) in his *Saheeh*:

It was narrated that Umm Qays bint Mihsan said: I heard the Prophet ﷺ say:

«عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ يُسْتَعَطُ بِهِ مِنَ الْعُذْرَةِ وَيُلَدُّ بِهِ مِنْ ذَاتِ الْجَنْبِ»

"You should use this Indian incense for in it is healing for seven diseases. It may be taken in the form of nose drops for trouble in the throat or given in the side of the mouth for pleurisy."[1]

Al-Tirmidhi narrated a *Marfoo' Hadeeth* from Ibn 'Abbaas ﷺ:

«إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ»

"The best thing which you may use for medical treatment is nose drops."

Al-Bukhaari (may Allaah have mercy on him) entitled one of the chapters in his *Saheeh*: "Chapter on using nose drops made of Indian *costus*."

Abu Bakr ibn Al-'Arabi said: *Costus* is of two types: Indian *costus* (which is black) and sea *costus* (which is white). The Indian variety is the hotter, and this is the focus of our discussion here, because it is the type that annoys the jinn.

Al-Haafiz ibn Hajar (may Allaah have mercy on him) commented on the words "for in it is healing for seven diseases" by saying: In the *Hadeeth*, only two of the seven are mentioned, either because the Prophet ﷺ

[1] *Fath Al-Baari*, Kitaab Al-Tibb.

mentioned all seven but the narrator shortened it, or he mentioned only two because that is all that was known at that time. The doctors have mentioned more than seven uses of Indian *costus,* and the commentators have suggested that seven were known through divine revelation, and the rest through experience.

Ibn Hajar (may Allaah have mercy on him) said: It may be that seven refers to the various medicinal applications of *costus*, for it may be used as an ointment, a drink, a compress, a fomentation, incense, nose drops or *Ludood* (medicine absorbed through the corner of the mouth).

Ointment includes everything that is made of creams and mixed with oil and applied to the body. The same applies to compresses. A drink means that it is ground into a powder and mixed with honey or water or other substances. The same applies to fomentations. In the case of nose drops it is ground into a powder and mixed with olive oil, and drops of this mixture are placed in the nose. The same applies to embrocations. And what is meant by incense is clear.

Each of these uses is beneficial in the treatment of various diseases. This should come as no surprise, because the Prophet ﷺ was concise in speech.

How to administer nose drops made of Indian *costus*

An *Uqiyah* of Indian *costus* should be ground to a powder.

In *Fath Al-Baari,* Ibn Hajar described how to use Indian *costus*. He said: The patient should be made to lie on

his back, and something should be placed beneath his shoulders in order to raise them, so that his head will be tipped back. Drops of olive oil mixed with *costus* should then be placed in his nose so that they may reach the brain and whatever sickness is present may be expelled by sneezing.[1]

Usually the jinn may be expelled in this fashion, but if the jinn comes out and then goes back for any reason, such as if there was a compelling reason why he entered the patient, then the patient should record the following *Soorahs* on a tape and listen to them:

Al-Faatihah, Al-Baqarah, Aal 'Imraan, Al-Tawbah, Ya-Seen, Al-Saaffaat, Al-Dukhaan, Qaaf, Al-Rahmaan, Al-Mulk, Al-Jinn, Al-Kaafiroon, Al-Ikhlaas, Al-Falaq and *Al-Naas*.

As well as adhering to the following program, what else should the patient do?

1 - The patient should strengthen himself, arm himself with patience and not give in to despair. The sick person should realize that patience in bearing calamities is the essential outcome of faith and belief in the divine will and decree. Belief in the divine will and decree is one of the six pillars of faith.

He should also understand that whatever calamity has befallen him has happened with Allaah's knowledge and was decreed by Him fifty thousand years before He created the heavens and the earth. Allaah says:

[1] *Fath Al-Baari*, Kitaab Al-Tibb.

﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَـٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

"Know you not that Allaah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lawh Al-Mahfooz). Verily, that is easy for Allaah."

(*Al-Hajj* 22:70)

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَـٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ○ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ﴾

"No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lawh Al-Mahfooz) before We bring it into existence. Verily, that is easy for Allaah. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you."

(*Al-Hadeed* 57:22-23)

Once a person understands that whatever befalls him happens with the knowledge of Allaah and by His decree, then he must have faith, be patient, accept it and submit to the will of Allaah. Once a person has faith and acceptance, then Allaah will guide his heart and enable him to be content, to seek reward, to be patient and to give thanks. Whoever is blessed with guidance will find peace of mind, as Allaah says:

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ○ وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَـٰغُ ٱلْمُبِينُ﴾

"No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allaah, and whosoever believes in Allaah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allaah from the Qadar (Divine Preordainments)]. And Allaah is the All-Knower of everything. Obey Allaah, and obey the Messenger (Muhammad); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly."

(*Al-Taghaabun* 64:11-12)

One thing that will help a person to achieve that is belief in the will and decree of Allaah, and the belief that man has no control over his affairs in this life, rather he does not have control over even the most personal of matters, or his provision, or his lifespan, or whether he is destined to be doomed or blessed. All of that is decreed for him.

It was narrated that 'Abdullaah ibn Mas'ood said: The Messenger of Allaah ﷺ, who is the most truthful of speakers, told us:

«إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَومًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: يُكْتَبُ رِزْقُهُ، وَأَجَلُهُ، وَعَمَلُهُ، وَشَقِيٌّ أَوْ سَعِيدٌ. فَوَ اللهِ الَّذِي لَا إِلَهَ غَيْرُهُ: إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلَهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ

بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

"The creation of any one of you is put together in his mother's womb for forty days, then he becomes a *'Alaqah* (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh for a similar period, then Allaah sends an angel who is enjoined to write down four things, his provision, his lifespan, his deeds and whether he is doomed to Hell or destined for Paradise. By Allaah, besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a cubit between him and it, then the decree overtakes him and he does the deeds of the people of Hell and thus enters it. And one of you may do the deeds of the people of Hell until there is no more than a cubit between him and it, then the decree overtakes him and he does the deeds of the people of Paradise and thus enters it."[1]

Anyone who is faced with calamity should understand that a good outcome comes with patience, and that relief will follow distress, and that with hardship comes ease. It was narrated that Ibn 'Abbaas ﷺ said: I was behind the Prophet ﷺ one day and he said to me:

«يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ

[1] A *Saheeh Hadeeth*. See *Saheeh Al-Jaami'* by Shaykh Al-Albaani (may Allaah have mercy on him), no. 1543.

تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ تَعَالَى لَكَ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الأَقْلَامُ، وَجَفَّتِ الصُّحُفُ»

"O young man, I will teach you some words (of advice). Be mindful of Allaah, and Allaah will protect you. Be mindful of Allaah and you will find Him in front of you. If you ask, ask of Allaah; if you seek help, seek help of Allaah. Know that if the nation were to gather together to benefit you with anything, it would benefit you only with something that Allaah has already decreed for you, and if they were to gather together to harm you with anything, they would harm you only with something that Allaah has already decreed for you. The pens have been lifted and the pages have dried."[1]

According to some reports: "Remember Allaah at times of ease and He will remember you at times of hardship. Understand that whatever misses you would never have befallen you, and whatever befalls you would never have missed you. Understand that a good outcome comes with patience, that relief follows distress and that with hardship comes ease."

The person who has been smitten with a calamity

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[1] A *Saheeh Hadeeth*. See *Saheeh Al-Jaami'* by Shaykh Al-Albaani (may Allaah have mercy on him), no. 7957; *Saheeh Muslim*; *Al-Tirmidhi*.

must remember the promise of Allaah, that a great reward and high status will come to the one who is patient, as the Prophet ﷺ said:

«إِنَّ الرَّجُلَ لَتَكُونُ لَهُ عِنْدَ اللهِ الْمَنْزِلَةُ الْعَالِيَةُ، فَمَا يَبْلُغُهَا بِحُسْنِ عَمَلٍ، فَلَا يَزَالُ اللهُ يَبْتَلِيهِ بِمَا يَكْرَهُ، حَتَّى يُبَلِّغَهُ إِيَّاهَا»

"A man would have a high status before Allaah which he cannot attain by means of good deeds; Allaah will continue to test him with things that he dislikes until He causes him to reach that status."[1]

2 - The patient should be certain that the Healer is Allaah alone, and that the *Ruqyah* comes under the heading of following the means prescribed in *Sharee'ah* for seeking healing. What counts in *Ruqyah* is that what is recited—namely the words of Allaah—which are as Allaah says:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

"And We send down of the Qur'aan that which is a healing and a mercy to those who believe."

(*Al-Isra'* 17:82)

The basic principle is that what counts in *Ruqyah* is what is recited, not the one who recites it, so we should not let out hearts become attached to individuals.

3 - The sick person should turn to Allaah and make *Du'aa'*. This is one of the most effective means of warding off that which is disliked, and is one of the most efficacious of remedies. If all the necessary

[1] A *Hasan Hadeeth*. See *Saheeh Al-Jaami'* by Al-Albaani, no. 1625.

conditions are met, *Du'aa'* is the enemy of calamity; it wards it off and remedies it, prevents it befalling, and relieves it if it has happened. *Du'aa'* is the weapon of the believer.

Persisting in making *Du'aa'* is a powerful weapon which will prevent sickness from occurring, and ward it off if it does occur. Al-Haakim narrated in his *Saheeh* that 'A'ishah ﷺ said: The Messenger of Allaah ﷺ said:

«لَا يُغْنِي حَذَرٌ مِنْ قَدَرٍ، وَالدُّعَاءُ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ، وَإِنَّ الْبَلَاءَ لَيَنْزِلُ فَيَلْقَاهُ الدُّعَاءُ فَيَعْتَلِجَانِ إِلَى يَوْمِ الْقِيَامَةِ»

"Caution is to no avail against the divine decree and *Du'aa'* is useful with regard to what has befallen and what has not yet befallen. Calamity may descend and be met by *Du'aa'*, and they wrestle until the Day of Resurrection."[1]

The Muslim should offer *Du'aa'* with presence of mind, not with a wandering mind such that the *Du'aa'* comes out weakly because it comes from a weak heart that is like a slack bow from which arrows come weakly.

Thawbaan narrated that the Prophet ﷺ said:

«لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ، وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ»

"Nothing repels the divine decree except *Du'aa'*; nothing increases one's lifespan except righteousness; and a man may be deprived of

[1] A *Hasan Hadeeth*. *See Saheeh Al-Jaami'* by Al-Albaani, no. 2239.

provision because of a sin that he committed."[1]

Similarly one should not be too hasty in seeking a response to *Du'aa'*, and give up *Du'aa'* saying, I made *Du'aa'* but I received no response. In *Saheeh Al-Bukhaari* it is narrated from Abu Hurayrah that the Messenger of Allaah ﷺ said:

«يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

"Any one of you will receive a response (to his *Du'aa'*) so long as he is not hasty and says, 'I made *Du'aa'* but I received no response.'"

According to *Saheeh Muslim*, it was said: "O Messenger of Allaah, what does being hasty mean?" He said:

«يَقُولُ لَقَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرَ يُسْتَجَابُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدَعُ الدُّعَاءَ»

"When one says, 'I made *Du'aa'* and I made *Du'aa'* and I received no response,' and he feels frustrated and stops making *Du'aa'*."

The one who raises his hands to Allaah in supplication should also be keen to seek what is *Halaal* in his food, drink and clothing. Muslim (may Allaah have mercy on him) narrated that Abu Hurayrah ﷺ said: The Messenger of Allaah ﷺ said:

«يَا أَيُّهَا النَّاسُ، إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ»

[1] *Da'eef Al-Jaami'* by Al-Albaani, 1453.

"O people, Allaah is Good and only accepts that which is good. Allaah enjoins upon the believers that which He enjoined upon the Messengers,

as He said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ﴾

"O you who believe (in the Oneness of Allaah – Islamic Monotheism)! Eat of the lawful things that We have provided you with."

(*Al-Baqarah* 2:172)

Then he mentioned a man who has undertaken a lengthy journey, he is disheveled and dusty, and he stretches his hands towards the heavens saying, "O Lord, O Lord," but his food is *Haraam*, his clothing is *Haraam*, he has been nourished with *Haraam* so how can he receive any response?

He should also seek out the six times when *Du'aa*'s are answered, which are:

1- The last third of the night
2- When the *Adhaan* is given
3- Between the *Adhaan* and *Iqaamah*.
4- Following the obligatory prayers
5- When the *Imam* ascends the *Minbar* on Friday, and until the prayers of that day are over
6- The last hour after *'Asr* prayer on Friday

Finally, *Du'aa'* should come from a heart that is humble, broken before Allaah, submitting to Him and beseeching with humility, whilst facing towards the *Qiblah* with the hands raised, and choosing appropriate words. Whoever is guided to make

Du'aa' will receive a response. He should also be in a state of purity. He should start by praising and glorifying Allaah, then send blessings and salaams upon the Messenger of Allaah ﷺ, then he should address Allaah by His most beautiful names and sublime attributes. Then he should humbly persist in asking of Allaah, weeping before Him, calling upon Him in hope and fear, and thinking positively of Allaah, and he should do that a great deal. It is also recommended to give in charity before making *Du'aa'*, giving good and *Halaal* things, from the dearest of one's wealth.

If the *Du'aa'* is offered in this manner, then it can hardly be refused, especially if one uses the *Du'aa's* that the Prophet ﷺ said are likely to bring a response, which include the greatest Name of Allaah.

I also say to everyone who is faced with calamity, everyone who is sick, and indeed every Muslim: who among us does not possess this powerful weapon, namely *Du'aa'*? So make *Du'aa'*, and use this powerful weapon. You have a fine example to follow in the noblest of creation, the beloved of Allaah, our Prophet Muhammad ﷺ. He made *Du'aa'*, beseeching Allaah, and he used to raise his hands towards heaven in supplication until the whiteness of his armpits could be seen, and until his cloak fell from his shoulders, even though he was infallible and his previous and future sins had been forgiven.

4 - The sick person should pray a great deal for forgiveness, and repent, and say:

«إِنَّا للهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ»

"Inna Lilaahi wa inna ilayhi Raaji'oon
(Truly, to Allaah we belong and truly, to Him we shall return)" and,

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ»

"Laa hawla wa laa quwwata illa Billaah
(There is no power and no strength except with Allaah)" and,

«حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ»

"Hasbunaa Allaah wa ni'ma Al-wakeel
(Allaah (Alone) is Sufficient for us, and He is the Best Disposer of affairs)."

5 - The sick person must frequently recite his daily *Wird* and recite Qur'aan, and read *Soorah Al-Baqarah*, at least once every three days.
6 - The sick person must regularly recite the *Adhkaar* for morning and evening, which we will discuss under a separate heading in the chapter on prayers for protection.
7 - He should do a lot of *Nawafil* acts of worship, namely fasting and praying.
8 - He should try to keep his *Wudoo'* as much as possible.
9 - He should not start any action except in the name of Allaah, especially eating and drinking.
10 - He should use some of the means that are prescribed in *Sharee'ah*, which will help him to treat his problem, such as drinking and washing with water over which the Qur'aan has been recited, smearing his body and the sites of pain and his chest with oil over which the Qur'aan has been

recited. I put a question about the ruling on whether it is Islamically prescribed to recite the Qur'aan over water and oil for one who is sick to Shaykh 'Abdullaah Al-Jibreen and Shaykh Muhammad Al-Saalih Al-'Uthaymeen, and they replied: It is Islamically prescribed to do so and there is nothing wrong with it, and it is narrated that some of the *Salaf* did that.

These ways include the following:

Drinking Zamzam water

It is narrated in the *Hadeeth* that the Messenger of Allaah ﷺ drank Zamzam water and said:

«إِنَّهَا مُبَارَكَةٌ»

"It is blessed."

And he said:

«إِنَّهَا طَعَامُ طُعْمٍ، وَشِفَاءُ سُقْمٍ»

"It is food that nourishes and a healing for sickness."[1]

And it is narrated that he ﷺ said:

«خَيْرُ مَاءٍ عَلَى وَجْهِ الأَرْضِ مَاءُ زَمْزَمَ فِيهِ طَعَامُ الطُّعْمِ وَشِفَاءُ السُّقْمِ»

"The best water on the face of the earth is Zamzam water, in which there is food that nourishes and healing for sickness."[2]

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[1] *Abu Dawood, At-Tayaalisi*, 459.

[2] *Al-Tabaraani*, Al-Mundhiri said: its men are *Thiqaat* (trustworthy).

And it is narrated that he ﷺ said:

«مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ، إِنْ شَرِبْتَهُ تَسْتَشْفِي شَفَاكَ اللهُ، وَإِنْ شَرِبْتَهُ لِشِبَعِكَ أَشْبَعَكَ اللهُ، وَإِنْ شَرِبْتَهُ لِقَطْعِ ظَمَئِكَ قَطَعَهُ اللهُ، وَهِيَ هِزْمَةُ جِبْرِيلَ وَسُقْيَا اللهِ إِسْمَاعِيلَ»

"Zamzam water is for that for which it is drunk. If you drink it for healing, Allaah will heal you; if you drink it in order to feel full, Allaah will cause you to feel full; if you drink it to quench your thirst, Allaah will quench your thirst. It is a kick from Jibreel, and is what Allaah gave Ismaa'eel to drink."[1]

Al-Haakim added:

«وَإِنْ شَرِبْتَهُ مُسْتَعِيذًا، أَعَاذَكَ اللهُ»

"If you drink it seeking refuge with Allaah, Allaah will grant you refuge."

When Ibn 'Abbaas drank Zamzam water, he would say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ»

"O Allaah, I ask You for beneficial knowledge, ample provision and healing from every sickness."[2]

Ibn Al-Qayyim (may Allaah have mercy on him) said: I spent some time in Makkah, and I fell sick there but could find no doctor or medicine. I had to treat myself,

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[1] Al-Daraaqutni and Al-Haakim, *Kitaab Al-Manaasik*, 1/473.

[2] See: *Tafseer Al-Qurtubi, Soorah Ibraaheem*, Verse 37.

so I started to drink Zamzam water. I recited over it several times, then I drank it, and I recovered fully by this means. Then I started to depend on it in many cases of pain, and I benefited from it greatly.

How to drink Zamzam water

- It is *Sunnah* to start in the Name of Allaah
- It is *Sunnah* to drink in three draughts
- You should face towards the *Qiblah*
- You should drink your fill, and praise Allaah.

It was narrated that Abu Mulaykah said: Ibn 'Abbaas ﷺ said: Do you drink from it as you should? He said: How is that, O Ibn 'Abbaas? He said: When you drink from it, turn to face the *Qiblah*, remember Allaah and drink in three draughts, and when you have finished, praise Allaah. For the Messenger of Allaah ﷺ said:

«آيَةُ مَا بَيْنَنَا وَبَيْنَ الْمُنَافِقِينَ: أَنَّهُمْ لَا يَتَضَلَّعُونَ مِنْ مَاءِ زَمْزَمَ»

"The sign that distinguishes us from the hypocrites is that they do not drink their fill of Zamzam water."[1]

Drinking one's fill means drinking so much that the water reaches the ribs. If no Zamzam water is available, then any water that is fit to drink will do; the *Ruqyah* should be recited over it and the patient should drink from it and wash himself with it.

People have tried this, and it has been very effective in healing diseases. A doctor in Europe said concerning it: This woman had no hope of healing—she had

[1] *Da'eef* (weak). See *Da'eef Al-Jaami'* by *Al-Albaani* (may Allaah have mercy on him), 22.

cancer which had spread throughout her body—but after three days of drinking and washing with Zamzam water, she was healed completely, as if there had never been anything wrong with her. The most truthful of speakers indeed spoke the truth when he said:

«طَعَامُ طُعْمٍ وَشِفَاءُ سُقْمٍ»

"It is food which nourishes and healing from sickness."

Smearing the body with olive oil

Allaah says:

﴿ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

"Allaah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp : the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allaah guides to His Light whom He wills. And Allaah sets forth parables for mankind, and Allaah is All-Knower of everything."

(*Al-Noor* 24:35)

﴿وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْءَاكِلِينَ﴾

"And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters."

(*Al-Mu'minoon* 23:20)

Al-Qurtubi (may Allaah have mercy on him) said: What is meant here is the olive tree. It is singled out for mention because of its great benefits. Allaah says:

﴿وَٱلتِّينِ وَٱلزَّيْتُونِ﴾

"By the fig, and the olive."

(*Al-Teen* 95:1)

Ibn 'Abbaas ﷺ said: This refers to the figs and olives that you know. Then he said: The olive tree is a blessed tree. And it is narrated that Abu Usayd ﷺ said: The Messenger of Allaah ﷺ said:

«كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ»

"Eat olive oil and smear it on your bodies, for it comes from a blessed tree."[1]

And it was narrated that Ibn 'Umar said: The Messenger of Allaah ﷺ said:

«ائْتَدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ، فَإِنَّهُ يَخْرُجُ مِنْ شَجَرَةٍ مُبَارَكَةٍ»

"Use olive oil as a condiment with bread, and smear your bodies with it, for it comes from a blessed tree."[2]

And it was narrated from 'Uqbah ibn 'Aamir that the

[1] *Saheeh Al-Jaami'*, 4498.

[2] *Hasan*. See *Saheeh Al-Jaami'*, 18.

Prophet ﷺ said:

«عَلَيْكُمْ بِزَيْتِ الزَّيْتُونِ فَكُلُوهُ وَادَّهِنُوا بِهِ، فَإِنَّهُ يَنْفَعُ مِنَ الْبَاسُورِ»

"You should use olive oil: eat it and smear your bodies with it, for it is beneficial against haemorrhoids."[1]

With regard to its healing powers, they are quite amazing. The sick person should smear it on the sites of pain after reciting the Qur'aan over it, and it should also be used on those who have been affect by the evil eye or witchcraft.

Olive oil has a soothing and calming effect on the skin. It is better to be used as an ointment than oil from the black seed, because the latter is too hot.

Dr. Hasan Shumaysi did well in his research on olive oil. He mentioned its medicinal benefits and stated that it is a useful moisturizer for dry skin, and may be used to treat boils and cracks in the hands and feet.

Olive oil is particularly useful in preventing heart attacks, treating high blood pressure and gallstones. It is efficacious in the treatment of diabetes, and may be used as nourishment. It also has an effect in regulating cholesterol.[2]

The Prophet ﷺ spoke the truth when he said:

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[1] *Da'eef*. See *Hadeeth* no. 3784 in *Da'eef Al-Jaami'*. Narrated by Ibn Al-Sunni in *Al-Tibb Al-Nabawi*.

[2] *Zayt Al-Zaytoon Bayna Al-Tibb Wa'l-Qur'aan,* Dr. Hasan Shumaysi Basha.

«كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ»

Eat olive oil and smear it on your bodies, for it comes from a blessed tree."

The sick person should use ointments made from olive oil after reciting the Qur'aan over it, as well as drinking and washing with water, which will also be helpful.

The sick person should follow this program, as well as reading the Qur'aan a great deal, and listening to the Qur'aan with proper presence of mind, sincerely turning towards Allaah. If there is any kind of harm caused by the jinn, then the jinn will flee and never return, or the jinn will die, or be burned, or will become weakened, or will lose so much weight that he will be unable to cause any harm if he insists on not coming out. When the Qur'aan is read over the patient, the jinn will obey the commands of the reader.

2 - If the patient does not have a seizure

There are some signs which will indicate that he has been touched by the jinn. These include the following:

1- Numbness in the patient's hands and feet
2- Trembling or grinding the teeth
3- Numbness in the right arm or leg
4- Rapid blinking of the eyes
5- Dizziness, nausea or vomiting

If any of these symptoms appear when the Qur'aan is read over the patient, then it may be understood as being due to the touch of the jinn. In that case, the program described above should be followed.

What should be recited over the jinn if he breaks his promise and comes back

﴿وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ○ أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ○ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ﴾

"And indeed We have sent down to you manifest Ayaat (these Verses of the Qur'aan which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but Faasiqoon (those who rebel against Allaah's Command). Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not. And when there came to them a Messenger from Allaah (i.e. Muhammad) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allaah behind their backs as if they did not know!"

(*Al-Baqarah* 2:99-101)

And Allaah says:

﴿إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ○ ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ○ فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ○ وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ﴾

"Verily, the worst of moving (living) creatures before

Allaah are those who disbelieve, — so they shall not believe. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allaah. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson. If you (O Muhamma) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allaah likes not the treacherous"

(*Al-Anfaal* 8:55-58)

﴿وَإِن نَّكَثُوٓا۟ أَيْمَـٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَـٰتِلُوٓا۟
أَيِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَـٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ○ أَلَا
تُقَـٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَـٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم
بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم
مُّؤْمِنِينَ ○ قَـٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ﴾

"But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraysh pagans of Makkah) — for surely, their oaths are nothing to them — so that they may stop (evil actions). Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger while they did attack you first? Do you fear them? Allaah has more right that you should fear Him if you are believers. Fight against them so that Allaah will punish them by your hands and disgrace them and give you victory over them and

heal the breasts of a believing people."

(*Al-Tawbah* 9:12-14)

﴿إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ
ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ۝ وَأَوۡفُواْ
بِعَهۡدِ ٱللَّهِ إِذَا عَٰهَدتُّمۡ وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ بَعۡدَ تَوۡكِيدِهَا وَقَدۡ
جَعَلۡتُمُ ٱللَّهَ عَلَيۡكُمۡ كَفِيلًاۚ إِنَّ ٱللَّهَ يَعۡلَمُ مَا تَفۡعَلُونَ﴾

"Verily, Allaah enjoins Al-'Adl (i.e. justice and worshipping none but Allaah Alone – Islamic Monotheism) and Al-Ihsaan [i.e. to be patient in performing your duties to Allaah, totally for Allaah's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allaah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed. And fulfil the Covenant of Allaah (Bay'ah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them – and indeed you have appointed Allaah your surety. Verily, Allaah knows what you do."

(*Al-Nahl* 16:90-91)

Treating a case of love between a *jinn* and a human

The following *Soorahs* should be recorded – *Al-Faatihah, Al-Baqarah, Yoosuf, Al-Noor, Al-Saaffaat, Al-*

Ikhlaas, *Al-Falaq and An-Naas*. The patient should listen to them and drink water over which the Qur'aan has been recited, and smear his body with olive oil, until Allaah relieves him of this problem.

Then the front and back passages should be smeared with musk morning and evening.

Ten ways of avoiding the harm of the *Jinn* and protecting oneself against the devils:

1- Seeking refuge with Allaah from the traps of the devils
2- Reciting *Al-Falaq* and *An-Naas,* because it was narrated that the Prophet ﷺ used to seek refuge with Allaah from the jinn and the evil eye of people, until these two *Soorahs* were revealed
3- Reciting *Aayat Al-Kursiy*
4- Reciting *Soorah Al-Baqarah*
5- Reciting the last two verses of *Soorah Al-Baqarah*
6- Reciting the first part of *Soorah Ghaafir*
7- Frequently repeating the words:

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"*Laa ilaaha ill-Allaah wahdahu laa shareeka lahu, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer*
(There is no god but Allaah alone, with no partner or associate; His is the Dominion, to Him be all praise, and He has power over all things)."

8- Frequently remembering Allaah (*Dhikr*), which includes regularly reciting the *Adhkaar* which are

to be said in various situations and when doing certain things, as mentioned in Chapter 5 of this book.

9- *Wudoo'* and prayer

10- Refraining from unnecessary looking, speaking, eating and mixing with people, because going to extremes in these four matters weakens one's spirituality and makes it easy for the evil ones among mankind and the jinn to gain power over you.



Towards correcting the methods of treatment

People are discussing the issue of treating sickness by means of the Noble Qur'aan and those who practise such remedies, both praising and criticizing them. The praise and criticism revolve around two things:

1 - The books and articles that have been written on this topic
2 - The mistakes that some practitioners have made and the ways in which they have overstepped the mark.

If we mention some of these comments and mistakes, in order to be fair we must also say that some of them are our beloved brothers in faith—from whom many people have benefited—who have filled an important gap in defending Islam and its *'Aqeedah*. They have presented an obstacle in the way of the witches, liars and charlatans, warning the people against them, and they have revived a *Sunnah* which had been abandoned. Their deeds are based on two essential conditions of being Islamically acceptable, namely sincerity and following the *Sunnah*, because if the intention is not sincere, it will lead to showing off and *Shirk*, and if one does not follow the *Sunnah* correctly, that will lead to sin and *Bid'ah*.

They are the ones whom Shaykh Al-Islam Ibn Taymiyah described as striving for the sake of Allaah,

and said: "Whoever follows the path of fairness, as enjoined by Allaah and His Messenger, in warding off the hostility (of the jinn), he is not wronging them, rather he is obeying Allaah and His Messenger ﷺ by supporting one who has been wronged, helping one who is in need and relieving one who is in distress, in the manner prescribed in Islam, in which there is no association of anyone with the Creator (*Shirk*) and no wrong done to any created being.

"Such a person will not be harmed by the jinn, either because they know that he is fair, or because they are unable to cause any harm to him. But if the jinn are *'Ifreets* and he is weak, then they may harm him. Such a man should seek protection by reciting verses by means of which refuge is sought with Allaah, such as *Aayat Al-Kursiy* and *Al-Mu'awwidhaat*, and by praying and reciting *Du'aa'*, and other things which strengthen one's faith, and he should avoid sins that give them power over him. For he is striving in *Jihad* for the sake of Allaah, and this is one of the greatest forms of *Jihad*."[1]

With regard to the second type, of whom there are many—may Allaah reduce their numbers—their intentions and ulterior motives have become quite clear. They have cast aside the garment of shame and have donned the garments of the pseudo-*shaykh*. They have turned this *Sunnah* into blatant trade, either by publishing books of remedies, of which there are so many nowadays, or by methods of treatment that they have invented.

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[1] *Majmoo' Al-Fataawa* by Ibn Taymiyah – compiled and edited by 'Abd Al-Rahmaan ibn Qaasim, 19/53.

How many books we have seen on this subject, coming one after another, most of which are simply compilations of quotations from here and there, written by authors who have no knowledge and who are trying to establish glory for themselves. So they steal what one has written and buy the efforts of another, and produce a book on the cover of which is written "By so-and-so the son of so-and-so," who has no knowledge whatsoever. Their books are filled with odd statements of *Bid'ah,* images and things that go against *Sharee'ah.* How often have we read and heard things that are too weird to repeat here. These pseudo-*shaykhs* base their books on their own alleged experiences, claiming that it is tried and tested, and make great claims on this basis. Then you see ordinary folk deceived by what has been written by this pseudo-*shaykh,* thinking that they are reading a book, full of knowledge.

In the meantime, people of knowledge are frustrated and sad because the door to this *Fitnah* has been opened. Our blessed Shaykh, Bakr ibn 'Abdullaah Abu Zayd eloquently described these practitioners and pseudo-*shaykhs* when he said:

How often we see people who want to compete in the arena of knowledge, but they want to become prominent before they are qualified to do so, and they want to run before they can walk.[1]

Among the weird things that are to be found in their books are the following:

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[1] *Al-Ta'aalum* by Dr. Bakr 'Abdullaah Abu Zayd.

The command to recite a Verse a certain number of times, such as 366 times or 1002 times; the command to write a Verse of the Qur'aan on the body of the patient, such as below the navel or on the forehead.

Reciting the Qur'aan into one's palm, then telling the patient to look into his palm and asking him about what he sees there.

Some of them tell the patient: Say *Bismillaahi Awaalahu Wa aakhirahu* (In the Name of Allaah at the beginning and at the end) whilst inhaling for five minutes, in order to be certain whether the jinn are present.

Some say that Verses of the Qur'aan should be written in a circle on a piece of white paper, which should then be placed in front of the one who has been struck by the jinn. The jinn will then flee and will be trapped in that circle.

Some say that if you are treating a girl who has not gotten married, you must protect her by saying, "In the name of Allaah may your honour and future be protected." The reason they give for that is lest the jinn depart through her vagina, thus breaking her hymen.

One of them may command a female patient to look into his eyes, and he will look into her eyes, and they call this method "Exploring by means of looking" in order to expel the *Shaytaan*.

Some of them command the patient to raise his hands when the Qur'aan is recited, then they say that if the hands move towards the right, this indicates that the person has been touched by the jinn, and if they move towards the left, this indicates that he has been

bewitched, and so on.

Lengthy conversations between the jinn and *Shaykh* so-and-so have been published, and I do not know what is the point of publishing such conversations, unless it is simply propaganda to publicize the *Shaykh* and his supposed ability to converse with the jinn. Some of them announce that the jinn has become Muslim, or has repented and left the body of the afflicted. How often have we read and heard of kings and princes among the jinn, with their own special guards, becoming Muslim; how often have we heard of huge numbers of jinn, who were possessing the body of a single woman, becoming Muslim and departing at the hands of a practitioner, and how interesting and exciting the conversation between them was. And there are many other such stories which no one can be certain whether they are true or not, because the conversation took place on the lips of the patient, and we cannot see the jinn or anyone else. It may have been one jinn who is able to change his voice; it may have been insignificant ones among the jinn, not princes or ministers; and it may have been neither, it may be the case that the patient is mentally ill.

With regard to what has been narrated from these *Shaykhs* who offer such remedies, it is enough to make a wise man feel confused and frustrated. Some of them claim to be doctors and have started to prescribe medicines such as bile, asafoetida and "dragon's blood"[1] , etc. Everyone, noble and ignoble,

[1] Dragon's blood": *Damm Al-akhawayn*: a dark red, resinous substance derived from the dragon tree, Dracaena Draco

knowledgeable and ignorant, believer and immoral, has started to claim knowledge in this field and is talking about it. Each one has his own sources and claims to be a great *Shaykh*. They even have the audacity to speak of Allaah without knowledge or guidance or any clear Book, basing their ideas on conjecture, but conjecture is the falsest of speech. They claim that the patient has been possessed by his *Qareen* who has wronged him (but this claim is a new idea which requires clear proof), and they claim that this one has been bewitched and that one has been possessed by Umm Al-Subyaan. If their efforts fail and no jinn speaks, they say that he has been afflicted by the evil eye. You may even see them hastening to offer a diagnosis and treatment before they understand the full story, and they discuss matters which even the *Shaykhs* of Islam refrained from discussing.

Some of them interpret Verses of the Qur'aan in ways that are not correct. So you may see them taking a patient to the seashore and immersing him in the water whilst reciting the Words:

﴿هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ﴾

"This is (a spring of) water to wash in, cool and a (refreshing) drink."

(*Saad* 38:42)

Or you may see one of them striking a patient whilst reciting the words:

﴿ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ﴾

"Taste you (this)! Verily, you were (pretending to be)

the mighty, the generous!"

(*Al-Dukhaan* 44:49)

Another may pour icy water over the patient whilst reciting the Words:

﴿ثُمَّ صُبُّوا فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ﴾

"Then pour over his head the torment of boiling water."

(*Al-Dukhaan* 44:48)

It is high time that people of knowledge started to campaign against these people. It is the right of the Muslims that their scholars should refute every deviant charlatan and his ideas, and every wrongdoer and his mistakes, and the mistakes and odd ideas of knowledgeable people, so that whims and desires will not corrupt the common sense of the Muslims.

It is extremely dangerous to be fond of weird stories and to seek them out, especially stories on these matters. People of knowledge have always warned against a statement that the *Shaytaan* may make on the lips of a virtuous scholar.

It was narrated that Ziyaad ibn Jadeer said: 'Umar ﷺ said to me: Do you know what will undermine Islam? I said: No. He said: "It will be undermined by the mistake of a scholar, the argument of a hypocrite that is falsely based on the Qur'aan, and the rule of misleading rulers.[1]

One of the attributes of *Ahl Al-Sunnah Wa'l-Jamaa'ah* is their adherence to that which is indicated by the

[1] *Sunan Al-Daarimi*, 1/71, et al.

evidence of the Qur'aan and *Sunnah*, and the actions of the *Salaf* (early generations) of this *Ummah*. Ibn Katheer (may Allaah have mercy on him) said, describing *Ahl Al-Sunnah Wa'l-Jamaa'ah*:

As for *Ahl Al-Sunnah Wa'l-Jamaa'ah*, they regard every action or word that is not proven from the *Sahaabah* ﷺ as a *Bid'ah* (innovation), because if it were good, they would have done it before us, for they did not leave any characteristic of goodness but they hastened towards it.[1]

Hence the *Salaf* of this *Ummah* strongly denounced any additions and innovations that were added to the original *Sunnah*. It was narrated that when Abu'l-Darda' ﷺ saw some additions and innovations that did not reach the level of being *Bid'ah*, he said: If the Messenger of Allaah ﷺ were to appear to you he would not recognize anything that he and his Companions used to do except the prayer. Al-Awzaa'i said: What if he were to appear today? 'Eesa ibn Yoonus said: And what if Al-Awzaa'i were to see us nowadays?

It was narrated that Umm Al-Darda' said: Abu'l-Darda' came in angry and I said: What has made you angry? He said: By Allaah, I do not recognize anything of the matter of Muhammad ﷺ among them, apart from the fact that they pray in congregation.

It was narrated from Sahl ibn Maalik that his father said: I cannot recognize anything that I remember the people (the *Sahaabah*) doing except the call to prayer.

[1] *Tafseer Al-Qur'aan Il-'Azeem* by Ibn Katheer, 4/168.

It was narrated that Maymoon ibn Mihraan said: If a man from among the *Salaf* were to be brought back to life among you, he would not recognize anything except this *Qiblah*.

It was narrated that Anas ibn Maalik ﷺ said: I do not recognize among you anything with which I was familiar at the time of the Messenger of Allaah ﷺ, apart from the fact that you say *Laa ilaaha ill-Allaah*, We said: Why, O Abu Hamzah? He said: You delay the prayer until near the time of sunset. Is that how the Messenger of Allaah ﷺ used to pray?

And it was narrated that Anas said: If a man who had lived among the early generation were to be brought back to life today, he would not recognize anything of Islam. And he put his hand on my thigh and said: "Except this prayer."

Then he said: By Allaah, if a man did not live at the time of the righteous *Salaf*, and he saw the innovator promoting his innovation and the one who was caught up in worldly pursuits calling others to join him, but Allaah protected him from that and made his heart long for the righteous *Salaf*, so he asks about their ways and strives to follow in their footsteps, he will be given a great reward. So be like that, *In Sha Allaah*.[1]

It was narrated in a *Saheeh Hadeeth* with numerous *Isnaads* that the Prophet ﷺ said:

«مَا تَرَكْتُ شَيْئًا يُقَرِّبُكُمْ إِلَى اللهِ وَيُبْعِدُكُمْ عَنِ النَّارِ إِلَّا وَأَمَرْتُكُمْ بِهِ، وَمَا تَرَكْتُ شَيْئًا يُقَرِّبُكُمْ إِلَى النَّارِ وَيُبْعِدُكُمْ عَنِ اللهِ إِلَّا

[1] *Al-Muwaafaqaat* by Al-Shaatibi, 1/14.

وَنَهَيْتُكُمْ عَنْهُ»

"I have not left anything that will bring you closer to Allaah and move you farther away from the Fire but I have enjoined it upon you, and I have not left anything that will bring you closer to the Fire and move you farther away from Allaah but I have forbidden it to you."

So there is no room for anyone to add anything, no matter how small and insignificant that addition may seem. Hence it is narrated that the *Imam* of Madeenah, Imam Maalik (may Allaah have mercy on him) emphatically denounced those who introduced any innovation that was unknown to the earliest generations of this *Ummah*. He said:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

"Whoever introduces any innovation into Islam, thinking it to be good, is claming that Muhammad betrayed the message. Recite if you wish, 'This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion."

(*Al-Maa'idah* 5:3)

Maalik (may Allaah have mercy on him) said: "The last generations of this *Ummah* cannot be guided aright by anything but that by which its earlier generations were guided aright. Whatever was not part of the religion then cannot be part of the religion now."

It is well-known that something that is basically

allowed according to *Sharee'ah* may be disallowed if it is done in an innovated manner. It was narrated that 'Abdullaah bin Mas'ood passed by a woman who had a *Tasbeeh* (prayer beads) with which she was reciting *Tasbeeh,* and he broke it and threw it aside. Then he passed by a man who was counting *Tasbeeh* with pebbles and he kicked him with his foot and said: "You are introducing an unlawful innovation. Or do you think that you have more knowledge than the Companions of Muhammad ﷺ?"[1]

So beware of introducing new innovations or basing things on weak opinions and evidence. Ibn Al-Qayyim (may Allaah have mercy on him said: Moreover, that differing opinion may be based on weak evidence, which is a mistake made by some of the *Mujtihadeen*. This corrupt idea, which is then adopted by some of the ignorant, leads to altering the religion of Allaah, obeying the *Shaytaan,* and disobeying the Lord of the Worlds. If false ideas are added to lies and supported by powerful whims and desires, then do not ask how much the religion will be altered after that, or how a person will end up completely beyond the pale of Islam.[2]

And beware of speaking about Allaah without knowledge, for that is the basis of *Shirk* and *Kufr,* and the basis of innovation and sin. Speaking about Allaah without knowledge is worse than all immoral actions, sins and transgressions.

The evidence for that is the Verse in which Allaah says:

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[1] *Al-Bida'* by Ibn Waddaah, p. 8.
[2] *Ighaathat Al-Lahfaan*, 2/146.

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

"Say (O Muhammad): (But) the things that my Lord has indeed forbidden are Al-Fawaahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge."

(*Al-A'raaf* 7:33)

The four things that are forbidden in this Verse are mentioned in ascending order of severity. Allaah says: "Say (O Muhammad): (But) the things that my Lord has indeed forbidden are *Al-Fawaahish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly." This is the first of them. Then He mentions something that is worse than that, and says: "unrighteous oppression". Then He mentions something that is worse than that, and says: "joining partners (in worship) with Allaah for which He has given no authority." Then He mentions something that is worse than that, and says: "and saying things about Allaah of which you have no knowledge."

Speaking about Allaah with no knowledge is the basis of *Shirk, Kufr,* misleading innovation (*Bid'ah*) and tribulation (*Fitnah*).[1]

[1] *Al-Ta'aalum* by Dr. Bakr ibn 'Abdullaah Abu Zayd, p. 112.

In order to be protected and avoid the consequences of speaking about Allaah without knowledge, it is essential to have knowledge of the nature of people, and to have full insight so that you can tell whether the one who claims to be sick is telling the truth or is lying. You should also have knowledge of mental illnesses and the function of the endocrine glands in the body (the pituitary, thyroid and adrenal glands), because any imbalance in these glands may lead to behaviour disorders and delirium, from which an observer may think that this person has been touched by the *Shaytaan*.

In fact the topic of the jinn has been given more attention that it deserves. A large number of those who go to practitioners are in fact mentally ill. Not every couple between whom problems arise have been bewitched. Not every man or woman who becomes burdened with the worries of life has been touched by the jinn. Not every student who fails when he did not study properly has been smitten with the evil eye. The matter has been given more attention than it deserves. As for the reason why it has become so widespread, listen to what Dr. 'Ali ibn Nafee' Al-'Alyaani says:

The plot of the *Shaytaan* against man is great, and no one can understand that except those who have understanding of the religion of Allaah. People flock to the reader and travel great distances to reach him because of the wondrous stories about him that are going around, such how the devils spoke to this reader on the lips of epileptics, and how this *Shaykh* took a promise from them not to return. If this is indeed the case and is really happening on such a great scale, and

if it really was a miracle, then this reader must fear the consequences.[1]

Al-Dhahabi (may Allaah have mercy on him) said: It was narrated that Taloot said: I heard Ibraaheem ibn Adham say: No person can be sincere if he wants to become famous. The sign of a sincere person who would like to become famous is that he does not realize (that he has this inclination); if he is rebuked concerning that inclination, he does not get angry or try to defend himself, rather he admits it and says: May the mercy of Allaah be upon the one who does me a favour and tells me about my faults. He is not filled with self-admiration and he not unaware of his faults, rather he admits that he may be unaware of some of his faults. And this is a chronic problem.[2]

We intend, *In Sha Allaah*, to discuss these bad practices and to highlight these scandalous practices that are attributed to the religion of Allaah, because whoever has the slightest common sense and rational thinking will instinctively be put off by them. He will not be able to find any evidence for them in *Sharee'ah*, so he will refer it to the scholars so that they might take on the mission of refuting it.

After that, we will look at some of the transgressions committed by some practitioners who fall into the temptation of money, for those who offer these remedies are human beings with all the human inclinations towards both good and evil, and with all

[1] *Al-Ruqa Fi Daw' 'Aqeedati Ahl Al-Sunnah Wa'l-Jamaa'ah* by Dr. 'Ali Al-'Alyaani, p. 80-81.

[2] *Siyar A'laam Al-Nubala'* by Al-Dhahabi.

the usual inclinations and desires, and love of this world and its pleasures, in their makeup. Allaah says:

﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ﴾

"Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allaah has the excellent return (Paradise with flowing rivers) with Him."

(*Aal 'Imraan* 3:14)

No one objects to the fact that it is permissible to receive payment for performing *Ruqyah* be reciting Qur'aan and *Dhikr*. There is no dispute on this matter. Anyone who studies the *Ahaadeeth* which say that it is permissible to receive payment for *Ruqyah* will note that they all end up with benefit to the patient, namely that he is cured.

In *Saheeh Al-Bukhaari* and *Saheeh Muslim* it is narrated that Abu Sa'eed Al-Khudri ؓ said: A group of Companions of the Messenger of Allaah ﷺ set out on a journey, and travelled until they made camp near one of the Arab tribes. They asked them for hospitality but they refused to do so. Then the leader of that tribe was stung, and they tried everything but nothing helped him. Then some of them said, 'Why don't you go to those people who are staying (nearby)? Maybe some of them have something.' So they went to them

and said, "O people, our leader has been stung and we have tried everything and nothing helped him. Do any of you have something?" One of them said, "Yes, by Allaah." I will perform *Ruqyah* for him, but by Allaah we asked you for hospitality and you did not give us anything, so I will not perform *Ruqyah* for you unless you give us something in return. So they agreed on a flock of sheep, then he started to blow on him and recite *Al-hamdu Lillaahi Rabb-il-'Aalameen*. Then he recovered quickly from his complaint and started walking, and there was nothing wrong with him. Then they gave them what they had agreed to, and some of them (the *Sahaabah*) said, 'Let us share it out.' The one who had performed *Ruqyah* said, 'Do not do anything until we come to the Prophet (ﷺ) and tell him what happened, and we will wait and see what he tells us to do.' So they came to the Messenger of Allaah ﷺ and told him what had happened. He said:

«وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ؟»

"How did you know that it is a *Ruqyah*?"

Then he said:

«قَدْ أَصَبْتُم اقْسِمُوا وَاضْرِبُوا لِي مَعَكُم سَهْمًا»

"You did the right thing. Share them out, and give me a share."

And the Messenger of Allaah ﷺ smiled.[1]

[1] *Fath Al-Baari*, Kitaab Al-Tibb, Baab Al-Ruqaa Bi Faatihat Al-Kitaab, 7/170; *Saheeh Muslim*, Kitaab Al-Salaam, Baab Jawaaz Akhdh Al-Ajrah 'Ala Al-Ruqyah, 4/1728; Abu Dawood, Al-Buyoo', Baab 73; *Al-Tirmidhi*, *Al-Tibb*.

This version was narrated by Al-Bukhaari, and it is the most complete report. According to another report: He started to recite the Essence of the Book (i.e., *Al-Faatihah*), and he gathered his saliva and blew, and the man was healed. And according to yet another report: He commanded that thirty sheep be given.

In *Sunan Abi Dawood* it is narrated with a *Saheeh Isnaad* from Khaarijah ibn Al-Salt that his paternal uncle said: I came to the Prophet ﷺ and become Muslim, then I went back. I passed by some people, among whom was an insane man who was bound in chains. His people said: We have heard that this companion of yours has brought something good; do you have anything with which you can treat him? So I performed *Ruqyah*, reciting the Opening of the Book, and he recovered. They gave me one hundred sheep and I came to the Prophet ﷺ and told him what had happened. He said:

«هَلْ إِلَّا هَذَا؟»

"Was there anything other than that?"

(according to another version:

«هَلْ قُلْتَ غَيْرَ هَذَا؟»

"Did you say anything other than that?").

I said: No. He said:

«خُذْهَا فَلَعَمْرِي لَمَنْ أَكَلَ بِرُقْيَةِ بَاطِلٍ، لَقَدْ أَكَلْتَ بِرُقْيَةِ حَقٍّ»

"Take them, for certainly there are some who earn by means of false *Ruqyah* but you have

earned by means of true *Ruqyah*."[1]

According to the book of Ibn Al-Sunni, there is another version, which is also narrated by Abu Dawood, in which it says: "It was narrated from Khaarijah, that his paternal uncle said: "We came from meeting with the Prophet ﷺ and we came to an Arab tribe who said: 'Do you have any medicine?' For we have with us an insane man in chains. They brought the insane man in his chains and I recited the Opening of the Book over him for three days, morning and evening, gathering my saliva and then blowing, then he leapt up (and was healed). They offered me payment and I said, No. They said: Ask the Prophet ﷺ. So I asked him and he said:

«كُلْ لَعَمْرِي مَنْ أَكَلَ بِرُقْيَةِ بَاطِلٍ، لَقَدْ أَكَلْتَ بِرُقْيَةِ حَقٍّ»

"Take it, for certainly there are some who earn by means of false *Ruqyah* but you have earned by means of true *Ruqyah*."[2]

The one who studies this evidence will find that the sick person "recovered quickly from his complaint and started walking, and there was nothing wrong with him", "the man was healed" and "he leapt up (and was healed)". What comparison can there be between this and the actions of some who have opened offices like doctors: they open a file for a fee, and spit into a bottle of water for a fee, and do follow-up checks for a

[1] *Sunan Abu Dawood*, Kitaab Al-Tibb, Baab Kayfa Al-Ruqa, 4/ 12, no. 3896.

[2] *Ibn Al-Sunni*, Baab Ma Yuqra' 'Ala Man Ya'rid Lahu Fi 'Aqlihi p. 127 note 2, no. 624; *Sunan Abi Dawood*, Kitaab Al-Tibb, Baab Kayfa Al-Ruqa, 3897.

fee. The sick person may come back ten times, and may be coming from far away, going to great difficulty every time, and in the end he finds no cure. Some of them have made a profitable business out of treating people with Qur'aanic medicine.

The practitioner must beware of the traps and tricks of the *Shaytaan* with regard to money, arrogance and self-admiration.

Another mistake made by some practitioners is to ask those who are possessed by the jinn about the symptoms of the patient. This is a serious error. Shaykh 'Abdul-'Azeez ibn 'Abdullaah ibn Baaz (may Allaah have mercy on him) was asked about that:

Question: One of the *Shaykhs* who treats people by means of the Book of Allaah has a wolf which he says eats the jinn, and he has a young girl who is possessed, who tells him where the jinn are. Is that permissible or not? May Allaah preserve you.

Answer: It is not permissible to keep wolves for this purpose. This is an evil action. Neither is it permissible to ask one who is possessed by the jinn about people's situations. This is like asking the fortunetellers and astrologers. The Prophet ﷺ said:

«مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

"Whoever goes to a fortuneteller or soothsayer and believes what he says has disbelieved in that which was revealed to Muhammad ﷺ."

The fortunetellers and soothsayers had companions

among the jinn who told them things, but the Prophet ﷺ denounced that, so it is not permissible to keep a jinn to ask him things, or a wolf to eat the jinn, rather the practitioner should recite the Qur'aan over the afflicted person if he is able to do that.

With regard to keeping wolves, or asking a person who is possessed, such things are not permissible because these are the actions of witches and soothsayers. What should be done is to treat that person and expel the jinn, telling them that they are doing wrong and transgressing, if there is any goodness in them.[1]

We may conclude with the advice of Raazi (may Allaah have mercy on him) to his student, which he entitled *Akhlaaq Al-Tabeeb* (the Attitude of the Doctor), in which he urged kindness and confidentiality. He said:

Know, O my son, that the doctor should be kind towards people, not mentioning anything negative in their absence and concealing their secrets, for some people may have a sickness that they have concealed from the closest of people to them, such as their father, mother or son, which they disclose to the doctor out of necessity. If a doctor treats a woman or a young woman or a boy, he must lower his gaze and not look beyond the site of the problem. The wise Galen said, advising his students, and he indeed spoke the truth: The doctor must be sincere towards God, and lower his gaze and avoid looking at women of beauty. He

[1] *Fatwa* recorded from Shaykh 'Abdul-'Aeez ibn Baaz (may Allaah have mercy on him).

should avoid touching any part of their bodies, and if he wants to treat them, he must look only at the area where the problem is, and not let his gaze wander to the rest of her body.

He forbadc doctors to indulge in self-admiration. I have seen medical students who, if they treat someone who is severely ill and he recovers, become filled with self-admiration and start to speak like arrogant people. If that is the case then they may not succeed or be guided, so they should be advised to be humble. Remember that there is some etiquette and beauty in this profession, as well as basic knowledge, but the doctor has to be modest, eloquent, gentle of speech and kind, and he should avoid being harsh with people. If he does that, then he will be successful and guided. And he urged them to treat the poor and said: The doctor should treat the poor as well as he treats the rich.[1]



[1] *Al-Tibb Al-Islami* by Dr. Ahmad Ta-Ha, p. 105.

Chapter 2

Witchcraft and witches

- Definition of witchcraft
- Evidence for the existence of witchcraft
- Kinds of witchcraft
- Conditions which must be met by a witch according to witches
- How the witch practices his or her craft
- Beware of these kinds of practitioners
- How to protect oneself against witchcraft
- Treating witchcraft
- Treating one who is unable to have conjugal relations with his wife
- What is the secret of the curse of the Pharaohs?

Chapter 2

Witchcraft and witches

The Arabic word *Sihr* (witchcraft)

Abu 'Ubayd said: The meaning of *Sihr* is to show something other than what it is or should be.

Al-Layth said: *Sihr* is an action by means of which a person draws closer to the *Shaytaan*, and with his help.

Shumar said: Ibn 'A'ishah said: *Sihr* is so called in Arabic because it changes health to sickness. The word *Saharahu* means he changed his attitude from hatred to love, i.e., attracted him. The word *Sihr* may be used to describe something permissible, such as when 'Amr ibn Al-Ahtam narrated that the Prophet ﷺ said concerning Al-Zabarqaan ibn Badr ﷺ:

«إِنَّ مِنَ الْبَيَانِ لَسِحْرًا»

> "Some eloquent speech may be as effective as magic."[1]

Sihr in *Sharee'ah* terminology

Al-Raazi said: Note that the word *Sihr* in the *Shar'i*

[1] Narrated by Al-Bayhaqi in *Al-Dalaa'il*.

sense applies to everything the cause of which is hidden, and everything that may be imagined as being other than what it is and happens by way of concealment or deceit. When the word is used in a general sense and is not defined, it is usually in a negative sense and the one who does it is condemned.[1]

Al-Qurtubi said: Witchcraft is a profession based on trickery. It is something that may be learned, but because of its subtle nature, very few people become proficient in it. The knowledge of witchcraft is based on the characteristics of things, their components and the correct time for things, but most of it is imaginary with no reality and illusionary with no proof. Those who are unaware of that are impressed by it, as Allaah says of the magicians of Pharaoh:

﴿وَجَآءُو بِسِحۡرٍ عَظِيمٍ﴾

"And they displayed a great magic."
(*Al-A'raaf* 7:116)

Although their ropes and sticks did not stop being ropes and sticks. Then he said: In fact, some types of witchcraft have an effect on people's hearts, in matters of love and hate, casting good and bad thoughts into their minds, and on their bodies, causing pain and sickness.[2]

In fact witchcraft is based on hidden matters which may be learned; some of it is real and emanates from evil souls in cooperation with evil spirits, causing

[1] *Qissat Al-Sihr wa'l-Sahrah,* p. 25 p. 133 note 2.
[2] *Tafseer Al-Qurtubi,* 2/55.

harm to people, property and relationships by means of incantations and special tools. But most of it is deceit and pretense, and is not real at all.



Evidence for the existence of witchcraft

1 - Evidence from the Noble Qur'aan

Allaah says:

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ﴾

"They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaymaan (Solomon). Sulaymaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot, but neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm

anyone except by Allaah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew."

(*Al-Baqarah* 2:102)

﴿فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ۞ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَـٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ﴾

"Then when they had cast down, Moosa (Moses) said : "What you have brought is sorcery, Allaah will surely make it of no effect. Verily, Allaah does not set right the work of Al-Mufsidoon. 'And Allaah will establish and make apparent the truth by His Words, however much the Mujrimoon may hate (it).'"

(*Yoonus* 10:81-82)

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۞ مِن شَرِّ مَا خَلَقَ ۞ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۞ وَمِن شَرِّ ٱلنَّفَّـٰثَـٰتِ فِى ٱلْعُقَدِ ۞ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

"Say: "I seek refuge with (Allaah), the Lord of the daybreak. From the evil of what He has created. And from the evil of the darkening (night) as it comes with its darkness'; (or the moon as it sets or goes away). And from the evil of those who practise witchcraft when they blow in the knots. And from the evil of the envier when he envies."

(*Al-Falaq* 113:1-5)

2 - Evidence from the *Sunnah*

It was narrated that 'A'ishah said: The Messenger of Allaah ﷺ was bewitched by a man from Banu Zurayq who was called Labeed ibn Al-A'sam, until the Messenger of Allaah ﷺ imagined that he had done something when he had not done it. One day—or one night—when he was with me he invoked Allaah for a long time, then he said: "O 'A'ishah, I feel that Allaah has inspired me as to how to cure myself. Two men came to me; one of them sat at my head and the other at my feet. Then one of them said to the other: 'What is hurting this man?' He said: 'He is bewitched.' He said: 'Who bewitched him?' He said: 'Labeed ibn Al-A'sam.' He said: 'With what?' He said: 'With a comb, the hair gathered in it, and the outer skin of the pollen of a male date palm.' He said: 'Where is it?' He said: 'In the well of Dharwaan.'" So the Messenger of Allaah ﷺ went there with some of his Companions, then he came back and said: "O 'A'ishah, it is as if its water is an infusion of henna leaves and the heads of its date palms are like the heads of devils." I said: "O Messenger of Allaah, will you not take it out?" He said: "Allaah has healed me and I do not like for evil to be spread among the people." And he ordered that the well be filled in.[1]

[1] *Fath Al-Baari,* 10/222.

Comments of the scholars concerning witchcraft

Al-Qurtubi said:

The Qur'aan, in more than one Verse, and the *Sunnah*, in more than one *Hadeeth*, indicate that witchcraft exists and that it has an effect on the one who is bewitched. Whoever denies that is a *Kaafir* who rejects what Allaah and His Messenger ﷺ say, and denies something that is well-known. Moreover, if he denies witchcraft in secret, he is a heretic and if he denies it openly he is an apostate. Then he said: It cannot be denied that witchcraft has an effect on people's hearts, creating love and hatred and instilling evil ideas, causing separation between man and wife, coming between a man and his mental faculties and causing pain and sickness. All of that is known from real life, and denying it is stubbornness.[1]

Ibn Katheer said: In our view, witchcraft is real, and Allaah may create whatever effect He wills when that is done. This is in contrast to the view of the *Mu'tazilah* and Abu Ishaaq Al-Isfaraayeeni among the *Shaafa'i*, who said that it is illusions and trickery. He said: Some witchcraft is sleight of hand, like the charlatans, and some are words that can be memorized, and *Ruqyah*s consisting of the Names of Allaah. It may be something that is learned from the devils, and it may be medicine and smoke (incense).

Ibn Qudaamah said: Witchcraft is something real;

[1] *Sharh Al-Qurtubi 'Ala Saheeh Muslim*, 6/6.

some of it may kill and some may cause sickness, and some may separate a man from his wife and prevent him from having intercourse with her.[1]

Kinds of witchcraft

The scholars (may Allaah have mercy on them) have listed several kinds of witchcraft. Abu 'Abdullaah Al-Fakhr Al-Raazi listed eight types of witchcraft. Ibn Khuldoon listed several types in *Al-Muqaddimah,* and Al-Raaghib listed four types which Ibn Hajar quoted in *Al-Fath,* but when looking at this matter properly, it can be said that there is only one type of witchcraft, which is the real kind, in which the witch relies on the jinn and devils. This type takes numerous forms. What some people think is witchcraft, and in fact has nothing to do with witchcraft, is simply trickery by means of which the charlatans deceive people. Most of our discussion will focus on real witchcraft, in which the witch relies on the jinn and devils, because of the great danger that it poses to Islamic *'Aqeedah,* and to families and society.

Witchcraft of stars and planets

Those who practise this kind of witchcraft worship the seven familiar heavenly bodies, namely the sun, the moon, saturn, jupiter, mars, venus and mercury. They wear special clothes for each one, fast on certain days, shave their heads and burn incense, then they look at the moon and address it, in order to summon the spirits of those heavenly bodies—as they claim.

[1] *Al-Mughni,* 10/106.

In ancient times, if a child was born to one of these astrologers, they would look at the astrological sign of the child and name him accordingly, claiming that this was indicative of his future. In our own times we can see the writings of astrologers in many newspapers, in which they tell people what decisions to make in their daily lives, under the headings of "Your stars" or "Horoscopes." They say that a child born between certain dates is a Cancer, and between other dates is a Libra or a Scorpio; if the moon is ascending in Cancer they tell them they can decide to travel, get married or make business deals, and so on, and if it is descending in Scorpio they tell them to do the opposite. This is all speculation and astrology.

Astrology is a kind of witchcraft and soothsaying, because heavenly bodies, which are created matter, have no effect on other created things; they cannot bring happiness or misery, or bring about life or death. The stars, planets, sun and moon are signs of Allaah which attest to His greatness and glorify Him and prostrate to Him, and are subject to His command, as Allaah says:

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ﴾

"See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâbb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allaah."

(*Al-Hajj* 22:18)

﴿وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ﴾

"And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you."

(*Ibraaheem* 14:33)

﴿وَٱلشَّمۡسَ وَٱلۡقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓۗ﴾

"And (He created) the sun, the moon, the stars subjected to His Command."

(*Al-A'raaf* 7:54)

﴿وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ﴾

"And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him."

(*Al-Jaathiyah* 45:13)

Allaah tells us in His Book that the stars are an adornment for the lowest heaven, that they help in navigation on land and sea when it is dark, and that there is another kind of stars with which the devils are pelted when they try to eavesdrop on news from heaven. These are different from the fixed stars, even though they share the name of stars (*Nujoom*), just as the word *Daabbah* includes both humans and animals.

It is proven in *Al-Saheehayn* that Zayd ibn Khaalid said: The Messenger of Allaah ﷺ addressed us in Al-Hudaybiyah, after it had rained at night, and said:

«أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمُ اللَّيْلَةَ؟»

"Do you know what your Lord said this night?"

We said: Allaah and His Messenger know best. He ﷺ said:

«أصْبَحَ مِنْ عِبادِي مُؤمِنٌ بي وكافِرٌ، فأمَّا مَنْ قالَ: مُطِرْنا بِفَضْلِ اللهِ ورَحْمَتِهِ، فَذٰلِكَ مُؤْمِنٌ بي كافِرٌ بالكَوْكَبِ، وأمَّا مَنْ قالَ: مُطِرْنَا بِنَوْءِ كَذَا وكَذَا، فَذٰلِكَ كافِرٌ بي مُؤْمِنٌ بالكَوكَبِ»

"This morning some of *'Ibādī* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allāh is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and believer in the star.' "[1]

In *Saheeh Muslim* it is narrated from Abu Hurayrah that the Prophet ﷺ said:

«مَا أَنْزَلَ اللهُ مِنَ السَّمَاءِ مِنْ بَرَكَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنَ النَّاسِ بِهَا كَافِرِينَ، يُنَزِّلُ اللهُ الْغَيْثَ وَيَقُولُونَ: بِكَوْكَبِ كَذَا وَكَذَا»

"Allaah does not send any blessing down from heaven but some people become *Kaafir*s because of it. Allaah sends down rain and they said it is because of such and such a star."

The point is that the planets and stars do not have any effect on events, or on people's misery or happiness. Focusing on this "knowledge" is a kind of speculation and conjecture. Shaykh Al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

I even addressed them (the astrologers) in Damascus,

[1] *Al-Bukhari* 1038, *Muslim* 71.

where their leaders came to me and I pointed out what was wrong with their actions on the basis of rational evidence which they acknowledged was correct. Their leader said: By Allaah, we tell one hundred lies and one may turn out to be true. That is because their knowledge is based on the false idea that events are caused by the movements of heavenly bodies. This is knowledge of the cause but there should also be knowledge of the affected thing, and that can only be achieved if all aspects of the cause are understood, where the outcome is always certain. Most of what these people know is a few causes out of many, and they do not know the rest of the causes or the conditions and impediments. This is like one who knows that in the summer the sun is directly overhead and thus its heat intensifies. What may be known from this knowledge is that in this case, grapes turn into raisins. Even though this often happens, simply focusing upon this one cause, the sun, is indicative of great ignorance, because there may or may not be any grapes. The vine may or may not bear fruit, they may be eaten as grapes or they may be squeezed for juice, they may be stolen, or they may indeed be made into raisins, and so on.[1]

It may even be said that if you turn around the principles of the astrologers, making what is lucky unlucky and what is unlucky lucky, what is hot cold and what is cold hot, what is male female, and what is female male, and you go by these new principles, the results will be similar to their results; sometimes you will be right and sometimes you will be wrong.

[1] *Majmoo' Al-Fataawa,* 35/172-173.

When Imam 'Ali ibn Abi Taalib wanted to go out to fight the Khawaarij, an astrologer came to him and said: O *Ameer Al-Mu'mineen*, do not travel, for the moon is in Scorpio, and if you travel when the moon is in Scorpio your companions will be defeated—or words to that effect. 'Ali said: Rather I will travel, putting my trust in Allaah, relying on Him and rejecting what you say.

He traveled and that journey was blessed; he killed most of the Khawaarij. If a person believes that some star can cause good luck or bad luck, this is a corrupt belief, and if he believes that that star is what is controlling his affairs instead of Allaah, then he is a *Kaafir*. If in addition to that he prays to the star, worships it and seeks its help, then this is *Kufr* and pure *Shirk*. As for those who use astronomy in order to find out the positions of the stars and planets, their attributes, sizes and movements, and to work out the days, months and years, and so on, this is basically sound knowledge although it is of little value. And Allaah knows best.

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Conditions which must be met by a witch according to witches

1 - He must sell his soul and all that he possesses of wealth, property, houses and offspring, both during his life and after his death, to the *Shaytaan*.
2 - He should be stubborn, persistent and crafty, so that nothing can shake him from his devilish beliefs, even if he has to suffer the worst kinds of persecution and humiliation for the sake of those beliefs.
3 - He should be foolish, with no shyness, conscience or feelings, not acknowledging mercy, compassion or any other emotions or noble human feelings.
4 - He should not shake with fear when his master *Iblees* or one of his followers appears in a terrifying form. Or when he is faced with the guillotine or the hangman's noose.
5 - He should not complain or get bored if *Iblees* delays giving him help or withholds it; he must persist with all his might in seeking this help, without complaining or giving up, even if he is asked to do something that is forbidden by all religions, etiquette, customs and laws that are followed by humanity.
6 - He should strive with all his might to do deeds of witchcraft, and to persist in studying it and doing whatever is required of him by way of devilish rituals and attending satanic gatherings, without caring about what may happen to him or to

anyone else as a result of these actions and gatherings, provided that he attends them punctually and does those actions at the specified times.

7 - He should be completely ignorant—either by nature or willfully—of everything that is beautiful or praiseworthy.

8 - He should believe firmly in the power and ability of the *Shaytaan*, and in the power of his helpers among the evil souls and he should be obedient to his command, submissive to his conditions and laws.

9 - He should be the sworn enemy of all religions; he is required to express his hatred of them, to mock them and to disavow all revealed Books, as well as tearing them up and showing disrespect for them.

10 - He should be prepared to commit any crime or sin, and any evil action, as well as indulging fully in immorality and permissiveness.

11 - He should be an example of filth and ignobility, as reflected in his clothing and way of life. He should shun the use of soap and water permanently, until his body, clothing and home are filled with a foul stench which becomes part of his identity, for which he is known among his peers.

12 - He should spend most or all of his time, if possible, in a remote and isolated place, far away from people, and he should not interact with them or contact them unless that is asked of him as part of the actions of witchcraft and in order to cause harm to people.[1]

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[1] *Al-Sihr* by Ibraaheem Muhammad Al-Jamal, p. 38-39.

What the witch does in society

The witch strives to spread all kinds of harm and corruption in society, and he enjoys that. He does not hesitate or refrain from harming any creature or committing the worst of immoral actions. Things that witches do include destroying crops and livestock, starting fires, damaging trade goods, causing division between man and wife, causing infertility in married couples, producing creams that reduce or kill off sexual desire, causing miscarriages, making people insane, confused or unable to concentrate, making powders that instill love or hate, casting spells to break off engagements, and making the husband impotent before he gets married.

The witch then continues to act like a germ, eating away at the bones of society until it becomes weak. If this germ is not killed off, the whole body will be affected by weakness. Hence Islam took a firm stance against witchcraft and witches. According to the most correct scholarly opinion, witches are to be killed, and it is permissible to shed their blood without asking them to repent first.

Allaah says:

﴿وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ﴾

"Sulaymaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot, but neither of these two

(angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).'"

(*Al-Baqarah* 2:102)

If it is asked: why do you say that the witch is not to be asked to repent when the apostate is to be asked to do so? The answer is that according to the *Maaliki*, the witch is like the heretic (*Zindeeq*), and the heretic is not asked to repent.

Executing witches is the way of the Rightly-Guided Caliph 'Umar ibn Al-Khattab ﷺ. In *Sunan Abi Dawood* it is narrated that Bajaalah ibn 'Abdah said: I was a scribe for Juz' ibn Mu'aawiyah, the paternal uncle of Al-Ahnaf ibn Qays. There came to us a letter from 'Umar, one year before his death, in which it said: "Kill every witch."[1] And its *Isnaad* is *Saheeh*.[2]

There is a *Saheeh* report about killing witches. It was narrated from the Mother of the Believers Hafsah ﷺ, and in *Muwatta' Al-Imam Maalik* from 'Abdul-Rahmaan ibn Sa'd ibn Zaraarah, that he heard that Hafsah, the wife of the Prophet ﷺ, killed a slave woman who had bewitched her, and who had a written contract of manumission; she ordered that she be put to death.[3]

Execution of witches is also the view of many of the *Sahaabah*, such as 'Umar ibn Al-Khattab, 'Uthmaan ibn 'Affaan, Ibn 'Umar, the Mother of the Believers Hafsah

[1] *Sunan Abi Dawood*, 3/228, *Hadeeth* no. 3043.

[2] *Musnad Al-Imam Ahmad*, 1/190, 192; *Al-Bayhaqi*, 8/136; *Al-Muhalla* by Ibn Hazm, 11/397.

[3] *Muwatta'*, p. 543.

and Abu Moosa Al-Ash'ari.[1]

Among the *Imams*, it is the view of Abu Haneefah and Maalik, and it was narrated from Ahmad.

How does the witch perform witchcraft?

The one who wants witchcraft performed—whether man or woman—goes to the witch and asks him to perform witchcraft on someone. Or he may think that this person is not a witch, so he asks him to treat him or one of his relatives for some sickness. At this point the witch asks him for the name of the person on whom he wants him to perform witchcraft, and the name of his mother, and for something that belongs to him, such as some hair, nails, clothing or his picture.

But why does the witch ask about the mother's name, and not the father's name as he should? That is because the witch, and the jinn who are with him, are *Kaafirs* who reject all religions and heavenly laws, and mock them. So they do not acknowledge the lawful marriage contract. In the view of the witch, everyone who comes to him is illegitimate and born of *Zina*—Allaah forbid. After that, the witch counts the number of letters in both names. If he thinks that this name is closer to mud (*Al-teen*), he buries the charm in the ground; if he thinks it is closer to water (*Al-ma'*), he puts it in water, such as in a well—as the Jew Labeed ibn Al-A'sam did when he bewitched the Messenger of Allaah ﷺ. When he counted the letters in the name of the Prophet ﷺ, he found that in the name Muhammad and in the name of his mother Aminah,

[1] *Tafseer Al-Qurtubi*, 2/48.

the letters *Meem* and *Alif* were repeated, and that is closer to water (*Al-ma'*), so he put the charm in the well of Dharwaan.

The witch puts the charm in a well, or in the sea, or he writes it on a fish, if it is closer to water. If it is closer to air, he hangs it in a tree or a date palm, or on a wall. Then after that he burns incense as an offering to the jinn, because the jinn feed on incense that is burned as an offering to them. Every kind of witchcraft has its own special type of incense. As well as burning incense, he recites his words of *Kufr* and *Shirk*, showing a great deal of veneration and respect to the leaders of the jinn. After that he writes the charm or spell, which is like a letter expressing servitude to the leaders of a tribe of jinn, venerating them and seeking their help, and showing disrespect to the words of Allaah. After that, the jinn dictate their conditions to the witch, who in turn meekly and humbly passes them to the one who has asked for the spell, such as attending a *Zar* gathering, slaughtering an animal according to stringent conditions, eating a specific kind of food, staying away from people in a darkened room for a certain length of time. If this charm is burned, becomes invalid or is destroyed, things become easier for the victim. Hence some witches put the charm in a copper container which they then seal with lead, so as to protect the charm. This is what some of the common people call a *Hijab*. After that, the witch tells some of the jinn to carry out the mission which the witch wants to carry out against the victim, such as making him sick, giving him hallucinations, creating division between him and his

wife, and so on. This jinn is called the servant of magic. The servant jinn recognizes the victim by smelling the thing that belongs to him, or looking at his picture. After that he follows him and finds out about his situation. If he finds that he does not always adhere to the commands of Allaah, his mission is easy; he possesses the victim or gives him hallucinations which cause him distress. But if he finds that he adheres to the commands of Allaah and is righteous, he is afraid of him and keeps following him until he catches him forgetting to remember Allaah, or in a moment of anger. Then he is able to possess him. After that, the witch follows up his witchcraft by means of a mediator between him and the servant jinn, who brings him news of the outcome on a daily basis, and brings commands from the witch (to the servant jinn).

If the victim is righteous and pious, fearing Allaah, and he has a *Wird* of the Qur'aan and *Dhikr* that he recites daily, this exhausts the servant jinn and wears him out, so that the acts of witchcraft cannot have any effect, apart from a few mild symptoms. The servant jinn may want to flee and may intend to do so, were it not that the intermediary advises him to be patient and to seek reward for his work from the *Shaytaan*, or threatens to kill him if he tries to flee. But if the victim is weak in faith and has no real relationship with Allaah, this is the problem, because then the witchcraft is able to affect his body and that is reflected in his life, and he begins an odyssey with witchcraft which may have no end and may last until the end of his life. Here we are faced with two types of charms; either it is inside the sick person's body, in the form of something

that he has eaten or drunk, or perfume that he has smelled, or via shaking hands; or the charm is outside the sick person's body, buried or hung up someplace, as mentioned above.

The effect of witchcraft on the victim

The effect of witchcraft on the victim will occur in one of two ways: either it will have an internal effect inside the body of the victim, or it will have an external effect, such as if the body is affected from without or from a distance, in which case it can cause anxiety and hallucinations. This is how the witch performs his craft.

We offer this information for the benefit of those who have been affected by witchcraft, so that they may treat themselves, or so that it may be of help to practitioners in treating the victims.

Useful information about witchcraft

The *Shar'i* way of dealing with witchcraft is the best of all ways, because sending the victim to a witch to relieve him of the spell may lead to fighting between two groups of jinn, in which case the fate of the victim will depend on the outcome of the battle; the two groups of jinn may even agree between themselves to expel the servant jinn for a while, after which he will come back and carry on with his work. But in contrast, treatment using the Noble Qur'aan cannot be resisted either by the witch or the jinn:

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ﴾

"Had We sent down this Qur'aan on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allaah."

(*Al-Hashr* 59:21)

Witchcraft is of limited effect, after a while it is not effective any more, if the charm is destroyed. Hence some witches follow up their spells and renew them from time to time.

There are several benefits in following a program for the sick person, as well as regularly reciting the *Adhkaar* for morning and evening, and the *Adhkaar* which are to be recited at certain times in the Muslim's life, which are listed in the final chapter of this book. These benefits include the following:

1 - Cutting off the means of return for the intermediary between the witch and the servant jinn, by means of what is known in military terms as cutting the supply lines.
2 - Weakening the servant jinn either by causing his death or causing him to flee.
3 - If the witch tries to renew the spell, he will find it difficult to carry out his mission.

Every act of witchcraft requires a witch, a victim, a charm, some substance that is specifically for witchcraft, a servant jinn and an intermediary between the victim and the witch.

There are some witches who bind the tongue of the servant jinn, which results in the victim being unable to talk. Recently there was a case of this kind where a woman remained unable to talk for six months. She was receiving treatment in the mental hospitals, and

ended up being divorced by her husband. The witches were unable to heal her, then she was treated by means of the Book of Allaah.

- There are some witches among the jinn
- The witch may bewitch a jinn and send him to the victim, in which case the witchcraft is more complex.

Beware of the following types of practitioners

The witches (may the curse of Allaah be upon them) give people a false impression, that they are treating them by means of the Noble Qur'aan. For the purpose of stealing and cheating, they may recite a few Verses in an audible voice, or else write them down. I have read something very strange written by one of their leaders who taught them witchcraft. His name is 'Abdul-Fattaah Al-Tookhi. In the introduction to one of his many books, which is entitled *Taskheer Al-Shayaateen Fi Wisaal Al-'Aashiqeen* (Using the devils to create love), he says:

"One who hopes that Allaah will grant him success and prosperity—Al-Tookhi Al-Falki 'Abdul-Fattaah ibn Al-Sayyid Muhammad 'Abduh (may Allaah forgive him and those who come before him and after him)—says: This is a very valuable book, which I have based on the knowledge of the earlier and later generations, and have called it *Taskheer Al-Shayaateen Fi Wisaal Al-'Aashiqeen* (Using the devils to create love)."

After this heretic asks Allaah for success and prosperity, he goes on to teach people how to seek the help of the accursed *Iblees* in creating love in the

hearts of virgin girls, how to show disrespect to the words of Allaah, and his *Kufr* and heresy even goes so far as teaching people how to write the Qur'aanic Verses on the genitals when having intercourse.[1]

Allaah indeed spoke the truth when He said:

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

"... but neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).'"
(*Al-Baqarah* 2:102)

Signs by which a witch may be recognized

1- He asks about one's name and one's mother's name.
2- He demands the slaughter of an animal or bird, whether it has specific characteristics or not, and whether the blood is to be smeared on the sick person or not.
3- He tells the sick person to eat a certain kind of food, or to drink a certain kind of drink, for a specific period of time, whilst keeping away from people in a darkened room during this period.
4- He gives the sick person papers to burn and scent himself with the smoke (like incense), or to hang them up, or to bury them.
5- Everyone who writes letters or numbers, or hexagons, or tears up the words of Allaah, is a witch.

[1] Quoting from *Al-Sihr Wa'l-Saharah* by Dr. Ibraheem Kamaal Adham.

6- Everyone who mutters incomprehensible words, or words in a language other than Arabic, is a witch.

Warning against going to witches

Having understood that witches are *Kaafirs,* and that the punishment for witchcraft in Islam is beheading with the sword, we are going to explain that Islam forbids the Muslim to go to witches. In the *Musnad* of Al-Bazaar it is narrated with a *Hasan Isnaad* that Ibn 'Abbaas said: The Messenger of Allaah ﷺ said:

«لَيْسَ مِنَّا مَنْ تَطَيَّرَ أَوْ تُطُيِّرَ لَهُ، أَوْ تَكَهَّنَ أَوْ تُكُهِّنَ لَهُ، أَوْ سَحَرَ أَوْ سُحِرَ لَهُ، وَمَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

"He is not one of us who observes bird omens or has that done for him, who tells fortunes or has his fortune told, who does witchcraft or has witchcraft done for him. Whoever goes to a fortuneteller and believes what he says has disbelieved in that which was revealed to Muhammad ﷺ."[1]

In *Saheeh Al-Bukhaari* and *Saheeh Muslim,* it is narrated from Abu Hurayrah that the Messenger of Allaah ﷺ said:

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

"Avoid the seven (sins) that doom a person to Hell."

[1] *Al-Bazzaar* with a *Jayyid isnaad; Al-Tabaraani.*

They said: "O Messenger of Allaah, what are they?" He ﷺ said:

«الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

"Associating others with Allaah (*Shirk*), witchcraft, killing a soul whom Allaah has forbidden killing, except in cases required by Islamic law, consuming *Riba*, consuming the orphan's wealth, running away from the battlefield, and slandering chaste and innocent believing women." [1]

And he ﷺ said:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ بَرِئَ مِمَّا أَنْزَلَ اللهُ عَلَى مُحَمَّدٍ ﷺ، وَمَنْ أَتَاهُ غَيْرَ مُصَدِّقٍ لَهُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً»

"Whoever goes to a fortune teller and believes what he says has nothing to do with what Allaah revealed to Muhammad ﷺ, and whoever goes to him and does not believe him, his prayers will not be accepted for forty days."

A person may say: I am not going to cause harm to anyone, rather I am going to undo witchcraft that was done to me, or for healing, and other such excuses. We say to him: You are like one who seeks relief from the desert heat by throwing himself into the fire.

The jinn often rebel against the witch and cause him

[1] *Fath Al-Baari*, 5/393; *Muslim*, 1/92.

sicknesses for which he can find no remedy.

The jinn and devils often let the witch down and do not help him. Allaah says:

﴿وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا﴾

"And Shaytaan (Satan) is to man ever a deserter in the hour of need."

(*Al-Furqaan* 25:29)

The jinn often ask the witch to commit immoral actions with the women who go to him, or to write on them with blood in sensitive places.

Witchcraft often produces the opposite effect to what was hoped for, so the one who asks for witchcraft to be done ends up being afflicted. How many women have performed witchcraft on their husbands to make them love them, and not take a second wife, then the husband divorces his wife as a result of witchcraft. Allaah says:

﴿وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ﴾

"But the evil plot encompasses only him who makes it."

(*Faatir* 35:43)

A woman or a man may be healthy, then they go to this man (the witch) who sends jinn to them to cause trouble for them, in order that he may take their money from them.

The demands of the jinn and devils are many and exhausting. Sometimes they demand the sacrifice of an animal, a rooster or a pigeon that must meet stringent conditions, the blood of which is to be smeared on the

sick person. Or they may demand that the sick person keep away from people in a room into which no sunlight may come for forty days, or not to touch water for a certain period of time, and other, endless demands. In each region there are jinn who make their own demands, unique to that region. In Upper Egypt there is a well that is called Abu Hasheemah[1], to which the witches send women to immerse themselves on Fridays after *Maghrib* prayer, seeking a cure for infertility. In this abandoned well there are many jinn who enjoy seeing the *'Awrah* of these women. A jinn may be attracted to a woman and have intercourse with her. The poor man who brings his wife to this well forgets that the One Who has control over matters of fertility is Allaah, may He be exalted. Allaah says:

﴿يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ۝ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ﴾

"To Allaah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things."

(*Al-Shoora* 42:49-50)

The demands of the jinn and devils are endless and exhausting. Allaah indeed spoke the truth when He said:

[1] This is a well belonging to a village in the region of Samsata in Banu Soaif province.

﴿وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

"And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression."

(*Al-Jinn* 72:6)

Shaykh Haafiz Al-Hukami (may Allaah have mercy on him) said: It is *Haraam* to undo the spell of a witch by means of further witchcraft, because that is cooperating with the witch and approving of his action, and drawing close to the *Shaytaan* by various means in order to undo what was done to the victim. Hence Al-Hasan said: No one regards witchcraft as permissible except the witch. Hence you see many evil witches during times when there is no sword to deter them, deliberately bewitching people, whether they love them or hate them, in order to force them to ask him to undo it, as a means of taking people's wealth unlawfully, taking control of their wealth and misleading them.[1]

Having said all this, we call upon the *Ummah* of *Tawheed*, the *Ummah* of the Qur'aan, the *Ummah* of Muhammad ﷺ, those who adhere to correct belief, to tell them that the witch is a *Kaafir* and his actions are *Kufr*. He does not have the power to bring benefit or harm to himself, he has no power to give life or death or to bring life after death. He has no knowledge of the unseen. The jinn who serve the witch are also *Kaafir*s and rebels, because the believer among the jinn, like his counterpart among mankind, does not agree to be

[1] *Ma'aarij Al-Qubool*, 1/530.

subjugated and enslaved; he is proud and does not accept to go down to such a level.

O *Ummah* of the Qur'aan, look at the state of the witches in all places. They beg for the money that they take from the sick, so how can they make you rich? As Islam has closed the door to going to witches, is there any alternative? We say: Yes, there is an alternative in the Book of Allaah and the *Sunnah* of His Prophet. We will describe the Islamically-prescribed way of undoing and treating witchcraft in the next chapter *In Sha Allah.*

How to protect yourself against witchcraft

The doctors say that prevention is better than cure. We say: The best cure for witchcraft is to protect yourself from it before it happens. If the evil witch who has sold his soul to the *Shaytaan* seeks the help of the *Shaytaan* to achieve his evil aims, Islam has told us how the Muslim may protect himself and his family from the *Shaytaan.* The Muslim must follow the means described below in order to protect himself from the evil of witchcraft and its practitioners.

(i) Strengthening oneself with faith

The Muslim must strengthen himself and affirm his belief in *Tawheed.* In this manner he strengthens his faith and dispels fear of anything other than Allaah from his heart, and reinforces the belief that benefit and harm are both in the hand of Allaah alone. The Muslim should understand that these means are like the movements of the wind, which are in the hand of their Controller and Creator, and cannot cause any

harm or bring any benefit except by Allaah's Leave. Allaah says concerning the witches:

﴿وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِۚ﴾

"But they could not thus harm anyone except by Allaah's leave."

(*Al-Baqarah* 2:102)

And Allaah says:

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦۚ﴾

"And if Allaah touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour."

(*Yoonus* 10:107)

Whoever is a slave to Allaah, following His commands at times of hardship and of ease, focusing all his fear on Allaah, is included in the Verse in which Allaah says:

﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ﴾

"Is not Allaah Sufficient for His slave?"

(*Al-Zumar* 39:36)

Attaining complete submission and servitude to Allaah (*'Uboodiyyah*) brings complete protection, and the *Shaytaan* has no authority over them, as Allaah says:

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ﴾

"Certainly, you shall have no authority over My slaves."

(*Al-Hijr* 15:42)

The one who is strong in faith, protected by Allaah and under His care, is rarely affected by witchcraft. The witches themselves know that their spells can only affect those who are weak.

(ii) Regularly reciting the *Adhkaar* for morning and evening

One of the greatest means of protecting oneself against witchcraft is to persist in regularly reciting the *Adhkaar* for morning and evening. They prevent against witchcraft before it happens, protecting one against it and warding off its evil, and remedying it if it does happen. Ibn Al-Qayyim (may Allaah have mercy on him) said:

Among the most effective divinely-prescribed remedies for witchcraft, indeed the only thing that works, for the effects of evil souls and warding off their effects can only be by means of that which opposes and resists them, namely *Dhikr*, the Qur'aanic Verses and *Du'aa*'s which cancel out their actions and effects. The stronger they are the further they will spread. This is like the meeting of two armies, each of which has its equipment and weapons with it; whichever of them overpowers the other and subdues it will emerge the victor.

If the heart is filled with remembrance of Allaah and has *Du'aa*'s, *Dhikrs*, prayers for refuge and a *Wird* which it never fails to recite, in which the person focuses with his heart and mind, this will be one of the greatest means of warding off witchcraft before it

strikes and it is one of the greatest remedies for it after it has struck. The witches know that their witchcraft can only fully have an effect on hearts which are weak and easily influenced, those that are ruled by whims and desires and attached to trivial matters. Hence those who are usually affected are women, children and those who are ignorant and those who live in remote regions, or whose faith, trust in Allaah and belief in *Tawheed* are weak, and who do not have a *Wird, Du'aa*'s and prayers for refuge which they recite regularly. In conclusion, their influence usually affects those who are weak and easily influenced, and are inclined towards trivial things.

They said: The victim is the one who allows witchcraft to affect him, for we find his heart is attached to things on which he focuses a great deal, so they control his heart by means of the things towards which he is inclined. The evil souls are only able to gain control over souls which are ready to be overpowered because their hearts are already inclined towards something that is convenient for those evil souls and because they are devoid of spiritual strength and are not prepared to resist. So you find them empty, with no strength or means to fight, inclined towards something convenient, so they overpower them and are able to influence them by witchcraft and other means.[1]

Imam Ahmad and Al-Tirmidhi narrated a lengthy *Hadeeth* from Al-Haarith Al-Ash'ari, in which the Prophet ﷺ said:

«. . . وَآمُرُكُمْ أَنْ تَذْكُرُوا اللهَ تَعَالَى، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ

[1] *Zaad Al-Ma'aad*, 3/105.

رَجُلٍ خَرَجَ الْعَدُوُّ فِي إِثْرِهِ سِرَاعًا، حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ، كَذَلِكَ الْعَبْدُ لَا يُحْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللهِ تَعَالَى»

"... and I enjoin you to remember Allaah, for this is like a man who is being pursued by the enemy, then he comes to a strong fortress and saves himself from them. Similarly a man cannot save himself from the *Shaytaan* except by means of *Dhikr*."[1]

(iii) Eating *'Ajwah*[2] dates on an empty stomach

Al-Bukhaari narrated in his *Saheeh* from 'Aamir ibn Sa'd that his father said: The Prophet ﷺ said:

«مَنِ اصْطَبَحَ كُلَّ يَوْمٍ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ سُمٌّ وَلَا سِحْرٌ ذَلِكَ الْيَوْمَ إِلَى اللَّيْلِ»

"Whoever eats *'Ajwah* dates every morning will not be harmed by poison or witchcraft all that day until night comes."[3]

Someone else said: "Seven dates." And according to another report:

«مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ»

"Whoever eats seven *'Ajwah* dates in the morn-

[1] Narrated by Ahmad in *Al-Musnad*, 408/202; Al-Tirmidhi, no. 2867. This is a *Ssaheeh Hadeeth*.

[2] *'Ajwah*: a kind of date grown in Madeenah (Translator).

[3] *Fath Al-Baari*, 10/249.

ing, will not be harmed that day by poison or witchcraft."

Whoever persists in eating *'Ajwah* dates on an empty stomach, with the proper intention and with trust in Allaah and the words of the Prophet ﷺ, will be as it were inoculated against witchcraft, and neither witchcraft nor poison will harm him. Some of the scholars explained that one of the characteristics of dates is that they are "hot", and that this is sufficient to ward off disease, but the Prophet ﷺ mentioned specific protection against witchcraft. It seems, and Allaah knows best, that dates contain something unknown to us that protects against poison and witchcraft. We believe in the word of the truthful one (the Prophet ﷺ), even if we do not know how that works. There is no doubt that the dates of Madeenah possess special qualities, but if dates of Madeenah are not available, then any dates will do *In Sha Allaah.*

(iv) One of the greatest means of protecting oneself against the evil of witchcraft is not going to witches

Because no benefit can come from them for the one who has been harmed, and the one who has nothing wrong with him will not be safe from their harm. The devils who work with the witch know full well that the Muslim man or woman who knocks at the door of the witch is weak in faith and does not put his or her trust in Allaah, so it is easy for them to possess them.



Treating witchcraft

If a person has been struck by witchcraft, he has to fear Allaah and put his trust in Him, and delegate his affairs to Allaah. He must arm himself with patience and *Du'aa'*, follow the means of treatment that are prescribed in *Sharee'ah*. Allaah says:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَـٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا﴾

"And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him. Verily, Allaah will accomplish his purpose. Indeed Allaah has set a measure for all things."

(*Al-Talaaq* 65:2-3)

One of the means of treatment prescribed in *Sharee'ah* is going to a person whose religious commitment and piety you trust, for him to recite *Ruqyah* consisting of Verses from the Noble Qur'aan.

The practitioner must do the following:

1 - He must prepare the place by removing anything that entails disobedience to Allaah from the place in which he is going to offer treatment.

2 - He should ask the patient if he has any amulets or charms with him, and whether he has gone to witches. If he has any amulets they must be burned, and if he has gone to witches he must be

told of the error of what he has done and the danger it poses to his spiritual and physical health.

3 - A diagnosis must be made. This is done by asking some questions of the patient. The experience of the practitioner plays a major role in the kinds of questions to be asked. The questions put to a married person will be different from those put to a single person. The questions may be about:

(i) The type of problem suffered by the patient
(ii) When this problem started
(iii) Does the patient see his wife in an off-putting manner, or vice versa?
(iv) Does the patient see dreams, and what kind are they?
(v) Does he feel pain in his stomach, and when did it begin?
(vi) Does he have a headache or feel heaviness in his head or body?
(vii) Does he feel tightness in his chest?

The questions asked in order to reach a diagnosis will vary according to each case. From the answers to the questions the practitioner will be able to think of further questions. After that he should recite the *Ruqyah* over the patient, which is as follows:

1 - *Al-Faatihah*



"In the Name of Allaah, the Most Gracious, the Most Merciful.

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ○ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ○ مَٰلِكِ يَوْمِ

ٱلدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

All the praises and thanks are Allaah's, the Lord of the 'Aalameen (mankind, jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray."

(*Al-Faatihah* 1:1-7)

2 - *Aayat Al-Kursiy*

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ﴾

"Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world,

and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursiy (Footstool) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."

(*Al-Baqarah* 2:255)

3 - *Al-A'raaf*

﴿وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ○
فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ○ فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَـٰغِرِينَ ○
وَأُلْقِىَ ٱلسَّحَرَةُ سَـٰجِدِينَ ○ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَـٰلَمِينَ ○ رَبِّ مُوسَىٰ
وَهَـٰرُونَ﴾

"And We revealed to Moosa (Moses) (saying): 'Throw your stick,' and behold! It swallowed up straight away all the falsehood which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: 'We believe in the Lord of the 'Aalameen (mankind, jinn and all that exists). "The Lord of Moosa (Moses) and Haaroon (Aaron).'"

(*Al-A'raaf* 7:117-122)

4 - *Yoonus*

﴿فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ
لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ○ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَـٰتِهِۦ وَلَوْ كَرِهَ
ٱلْمُجْرِمُونَ﴾

"Then when they had cast down, Moosa (Moses) said: 'What you have brought is sorcery, Allaah will surely make it of no effect. Verily, Allaah does not set

right the work of Al-Mufsidoon. "And Allaah will establish and make apparent the truth by His Words, however much the Mujrimoon may hate (it).'"

(*Yoonus* 10:81-82)

5 - *Ta-Ha*

﴿وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ
ٱلسَّاحِرُ حَيْثُ أَتَىٰ﴾

"And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

(*Ta-Ha* 20:69)

6 - The *Soorahs* recited to seek protection with Allaah—*Al-Ikhlaas*, *Al-Falaq* and *An-Naas*.

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ○ ٱللَّهُ ٱلصَّمَدُ ○ لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ﴾

"Say (O Muhammad): "He is Allaah, (the) One. "Allaah-us-Samad [Allaah – the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. "He begets not, nor was He begotten. "And there is none coequal or comparable unto Him."

(*Al-Ikhlaas* 112)

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ○ مِن شَرِّ مَا خَلَقَ ○ وَمِن شَرِّ غَاسِقٍ
إِذَا وَقَبَ ○ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ○ وَمِن شَرِّ
حَاسِدٍ إِذَا حَسَدَ﴾

"Say: 'I seek refuge with (Allaah), the Lord of the daybreak from the evil of what He has created, and

from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), and from the evil of those who practise witchcraft when they blow in the knots, and from the evil of the envier when he envies."

(*Al-Falaq* 113)

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ○ مَلِكِ ٱلنَّاسِ ○ إِلَٰهِ ٱلنَّاسِ ○ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ○ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ○ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ﴾

"Say: 'I seek refuge with (Allaah) the Lord of mankind, the King of mankind – the Ilaah (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allaah). Who whispers in the breasts of mankind. Of jinn and men."

(*An-Naas* 114)

After this *Ruqyah* has been recited, the patient may fall unconscious, and the servant jinn may speak. In that case you have to ask him the following:

1- His name
2- His religion
3- Where the charm is

After that, you must tell him that he is a wrongdoer, and that the witch is a *Kaafir* and it is not permissible to work with him.

Note:

The jinn may tell you that he wants to come out, but there are jinn who have been sent by the witch to kill

him if he comes out. In that case you have to reassure him, if he is a Muslim, that you will teach him something by means of which he can protect himself against their harm.

The jinn may say to you that so-and-so is the human who did this act of witchcraft. Do not believe him, and explain to the family of the patient that there are liars among the jinn.

If the jinn tells you where the charm is, send someone to bring it out and burn it, if it is outside the body of the sick person. If it is inside the patient's body, in the form of food or drink, ask the patient whether he feels any pain in his stomach and when this pain began. If he says that he does have pain, then you must prepare a drink of senna which is beneficial and is tried and tested.



Drinking senna to treat witchcraft

Senna is regarded as one of the most beneficial laxative medicines narrated from the Prophet ﷺ. If the substance used for witchcraft is still inside the body, attempts must be made to get rid of it, either by vomiting, if possible, or if the patient cannot do that, he should be given a drink of senna. Many of those who were afflicted with witchcraft have tried it and it has been of great benefit by Allaah's Leave.

The virtue of senna is narrated in the *Sunnah*. It was narrated from Asma' bint 'Umays that the Messenger of Allaah ﷺ asked her:

«بِمَ تَسْتَمْشِينَ؟»

'What do you use as a laxative?"

She said: "Spurge." He said:

«حَارٌّ حَارٌّ»

"Hot, hot."

She said: Then I used senna as a laxative and the Prophet ﷺ said:

«لَوْ أَنَّ شَيْئًا كَانَ فِيهِ شِفَاءٌ مِنَ الْمَوْتِ لَكَانَ السَّنَا»

"If there were anything in which there is a cure for death, it would be senna."[1]

[1] *Al-Tirmidhi*, 6/254, 256. *Al-Albaani* said: it is *Da'eef*. See *Hadeeth* no. 4807 in *Da'eef Al-Jaami'*.

It was narrated that Ibn 'Abbaas ﷺ said: The Messenger of Allaah ﷺ said:

«إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ اللَّدُودُ وَالسَّعُوطُ وَالْحِجَامَةُ وَالْمَشْيُ»

"The best medicines which you use are those which are administered through the side of the mouth, nose drops, cupping and laxatives."[1]

Administering medicine through the side of the mouth (*Ladood*): this means inserting the medicine with the finger. The Arabic word *Ladood* comes from the phrase *Ladeed Al-Waadi* (the side of the valley). Nose drops refers to medicine that is placed in the nose or is given by means of inhaling through the mouth. Laxatives are medicines given to make one defecate.

It was narrated from Asma' bint 'Umays that the Messenger of Allaah ﷺ entered upon her one day and she had some spurge which she was grinding. He said:

«مَا تَصْنَعِينَ بِهَذَا؟»

"What are you going to make with that?"

She said: We drink it. He said:

«لَوْ أَنَّ شَيْئًا يَدْفَعُ الْمَوتَ أَوْ يَنفَعُ مِنَ الْمَوتِ نَفَعَ السَّنَا»

"If anything were to ward off death or be of benefit against death, it would be senna."[2]

Al-Haakim said: This *Hadeeth* has a *Saheeh Isnaad*, and Al-Dhahabi agreed with him.

[1] Narrated and classed as *Hasan* by Al-Tirmidhi; narrated and classed as *Saheeh* by Al-Haakim and by Abu Na'eem in *Al-Tibb Al-Nabawi*.

[2] *Mustadrak Al-Haakim*, from the *Hadeeth of 'Umar ibn Al-Khattab*.

Ibn Maajah narrated in his *Sunan*, in *Kitaab Al-Tibb* (the Book of Medicine) that Ibraaheem ibn Abi 'Ablah said: I heard Abu Ubayy ibn Umm Haraam, who had prayed with the Messenger of Allaah ﷺ facing both Qiblahs, say: I heard the Messenger of Allaah ﷺ say:

«عَلَيْكُمْ بِالسَّنَا، وَالسَّنُّوتِ، فَإِنَّ فِيهِمَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ»

"You should use senna and sanoot[1] *, for in them there is healing for every disease, except Al-saam."*

It was said: O Messenger of Allaah, what is *Al-saam*? He said:

«الْمَوتُ»

"Death."

How to prepare the drink

The sick person should go and get some senna and put it in a vessel containing a litre of water. This should be boiled on the fire, then strained and left to cool. Then the sick person should drink three cups of it on an empty stomach. Honey may be added to sweeten it. After that the sick person will experience a strong loosening of the bowels. The effects of the drink should appear within seven hours and last up to twenty-two hours, and may be accompanied by a mild stomachache, but without any infection in the intestines. When the senna drink begins to take effect, he will void all the dirt that is in his stomach, and thus the substance used for witchcraft will be expelled - if

[1] Sanoot may refer to dill or honey (*Ibn Maajah*, Kitaab Al-Tibb, *Hadeeth* no. 3457). (Translator)

Allaah wills. This has been tried in many cases and has been beneficial, by the bounty and grace of Allaah.

Dr. Muhammad 'Ali Al-Baar has written a paper on senna and its virtue according to the *Sunnah,* and he spoke a great deal about its medicinal benefits. Among other things he said:

Senna is regarded as a gentle stool softener and is not harmful. It works directly on the colon. It is an effective laxative and is a good medicine with no side effects, well balanced and dry. Its beneficial effects include working against depressing thoughts, cracks in the feet, tension in the muscles, the spread of hair, lice, scabies, pustules and itching. If it is cooked in olive oil and drunk, it expels putrid matter. It is also effective against pain in the back and hips. One of the features of senna is that it expels black bile and phlegm and strengthens the heart. It is also useful in the case of chronic headaches and epilepsy; it gets rid of haemorrhoids; it is useful in the case of constipation as a stool softener and laxative. There is hardly any stool softener or laxative in the pharmacy that does not contain senna. There is no doubt that senna is one of the best stool softeners available.[1]

If the witchcraft has affected the head, such as if the charm has been smelled via some perfume or from outside the body, but the aim of the spell is to affect the head by causing illusions, hallucinations, insanity or other sickness that originates in the head, then cupping is sufficient treatment for this witchcraft, if Allaah wills.

[1] *Al-Senna Wa'l-Sanoot* by Dr. Muhammad 'Ali Al-Baar.

Cupping as a remedy for witchcraft

Cupping is one of the most beneficial Prophetic remedies. If it is done at the site of the spell, it will rid that site of the bad material, and the spell will be undone and cancelled out, by Allaah's Leave.

Cupping is one of the Prophetic remedies that have been abandoned in recent times. Al-Bukhaari narrated in his *Saheeh* that Ibn 'Abbaas ﷺ said: The Messenger of Allaah ﷺ said:

«الشِّفَاءُ فِي ثَلَاثٍ: شَرْبَةُ عَسَلٍ، وَشَرْطَةُ مِحْجَمٍ، وَكَيَّةُ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ»

> "Healing is in three things: drinking honey, the tool of the cupper and cauterizing with fire, but I forbid my *Ummah* to use cauterization."[1]

It was narrated that Jaabir ibn 'Abdullah ﷺ said: I heard the Prophet ﷺ say:

«إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ - أَوْ يَكُونُ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ - خَيْرٌ فِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ أَوْ لَذْغَةٍ بِنَارٍ تُوَافِقُ الدَّاءَ، وَمَا أُحِبُّ أَنْ أَكْتَوِيَ»

> "If there is any goodness in any of your remedies, it is in the tool of the cupper, a drink of honey or cauterization with fire that is suited to the problem, but I would not like to be cauterized."

It was narrated that Jaabir ibn 'Abdullah ﷺ visited Al-Muqanna' (when he was sick) then he said: I will not leave until he is treated with cupping, for I heard the

[1] *Fath Al-Baari*, 10/143.

Messenger of Allaah ﷺ say:

«إِنَّ فِيهِ شِفَاءً»

"In it there is healing."[1]

It was narrated that Anas was asked about the payment of a cupper and he said: Abu Taybah treated the Messenger of Allaah ﷺ with cupping, and he gave him two *Saa's* of foodstuff and spoke to his masters so that they would go easy on him. And he said:

«إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ»

"The best of the remedies you use are cupping and sea costus."

And he said:

«لَا تُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ مِنَ الْعُذْرَةِ، وَعَلَيْكُمْ بِالْقُسْطِ»

"Do not torture your children by pressing their tonsils as a remedy for tonsillitis, rather you should use costus."[2]

In *Ghareeb Al-Hadeeth,* Abu 'Ubayd narrated from 'Abdur Rahman ibn Abi Layla that the Prophet ﷺ was treated with cupping on his head when he was bewitched.

Some of them said that the material used for witchcraft reached his head, so he started to think that he had done something when he had not done it. Witchcraft consists of the influence of evil souls and natural reactions to it. This is called *Sihr* and *Namrijaat,* and it is the worst kind of witchcraft. Using cupping in a

[1] *Fath Al-Baari,* 10/159.

[2] *Fath Al-Baari,* 10/159.

proper manner at the site harmed by the spell is one of the most effective of remedies.

Ibn Al-Qayyim said: The substances should be taken out from the site which has been reached by the harmful effects of witchcraft, because witchcraft has physical effects and excites the humours and disturbs the moods. If these effects appear in a certain part of the body and it is possible to take out the bad substance from that site, this is very beneficial.[1]

Those who have knowledge of medicine say:

Cupping on the shoulder is beneficial for pain in the shoulder and throat. Cupping on the jugular veins is beneficial for diseases of the head and face, such as problems with the ears, eyes, teeth, nose and throat. Cupping on the top of the foot is beneficial for ulcers on the thighs and calves, menstrual problems (lack of menstruation) and itching in the testicles. Cupping at the bottom of the chest is beneficial for abscesses, scabies and pustules on the thighs, gout, haemorrhoids, elephantiasis and an itchy back. It is narrated that the Prophet ﷺ was also treated with cupping on the jugular veins and between his shoulders.[2] Cupping is one of the most beneficial remedies for headaches and migraines. Al-Bukhaari entitled one of the chapters of his *Saheeh* on that basis and called it: "Chapter on cupping for migraines and headaches." Ibn Hajar discussed at length the causes of migraines and the usefulness of cupping for treating them.[3] There is a

[1] Zaad Al-Ma'aad, 4/125, 126.

[2] Narrated and classed as *Hasan* by Al-Tirmidhi, Abu Dawood and Ibn Maajah. Classed as *Saheeh* by Al-Haakim.

[3] *Fath Al-Baari*, 10/162-163.

Da'eef Hadeeth concerning the benefit of cupping on the head, which was narrated by Ibn 'Adiyy from Ibn 'Abbaas and attributed to the Prophet ﷺ:

«الْحِجَامَةُ فِي الرَّأْسِ تَنْفَعُ مِنْ سَبْعٍ: الْجُنُونِ، وَالْجُذَامِ، وَالْبَرَصِ، وَالنُّعَاسِ، وَالصُّدَاعِ، وَوَجَعِ الضِّرْسِ، وَالْعَيْنِ»

"Cupping on the head is useful for seven things: insanity, leprosy, lethargy, headaches, toothache and the evil eye."

Even though this *Hadeeth* is weak, it is supported by experience.

The time for cupping

With regard to the time for cupping, there is a *Hadeeth* from Ibn 'Umar that is narrated by Ibn Maajah and attributed to the Prophet ﷺ:

«فَاحْتَجِمُوا عَلَى بَرَكَةِ اللهِ يَوْمَ الْخَمِيسِ، وَاحْتَجِمُوا يَوْمَ الاثْنَيْنِ وَالثُّلَاثَاءِ، وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الأَرْبِعَاءِ وَالْجُمُعَةِ وَالسَّبْتِ وَالأَحَدِ»

"Use cupping for the blessing of Allaah on Thursdays, and use cupping on Mondays and Tuesdays, and avoid cupping on Wednesdays, Fridays, Saturdays and Sundays."[1]

Al-Khallaal narrated that Ahmad (may Allaah have mercy on him) disliked cupping on the days mentioned. But on what day of the month should cupping be done?

[1] Narrated by Ibn Maajah with two weak *Isnaads*; there is a third *Isnaad* mentioned by Al-Daaraqutni in *Al-Ifraad*.

Abu Dawood narrated from Abu Hurayrah ﷺ, and attributed it to the Prophet ﷺ:

«مَنِ احْتَجَمَ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ، كَانَ شِفَاءً مِنْ كُلِّ دَاءٍ»

"Whoever has cupping done on the seventeenth, nineteenth or twenty-first of the month, that will be a healing from every disease."

Doctors are agreed that cupping in the second half of the month, more precisely in the third quarter of the month, is more beneficial than cupping at the beginning or end of the month, because the humours are excited at the beginning of the month and are calm at the end, so it is better to lead blood at that time. And Allaah knows best.

These things should be done, as well as reciting the *Ruqyah* described above over Zamzam water, if it is available, or any other kind of water if Zamzam is not available, and giving it to the sick person to drink and to wash himself in, until he recovers.

The *Ruqyah* may also be recited over olive oil, which the sick person may rub into the area that has been harmed by the effects of witchcraft, as well as the head and chest.

The sick person should read *Soorah Al-Baqarah* often and listen to it as much as he can.

The sick person should follow the program described in the previous chapter under the heading: What should the sick person do?



Treating impotence

The witches (may Allaah curse them) may gain power over one who is newly married, and cause him to be impotent, so that he is unable to have intercourse with his wife. Impotence is of two types:

1- Impotence on the part of the husband
2- Frigidity on the part of the wife.

The problem may be diagnosed by means of asking the husband questions. The symptoms of impotence are pain in the thighs and heaviness in the head accompanied by headaches, and changes in mood. After it is established that the problem is impotence, the remedy is simple and easy, by the grace of Allaah. Seven lotus leaves should be brought and crushed between two stones, then placed in a large vessel of water. Then *Al-Faatihah* and the Verses which render witchcraft invalid, from *Yoonus*, *Al-A'raaf and Ta-Ha*, and *Al-Mi'wadhatayn*, should be recited into it:

1 - *Al-Faatihah*



"In the Name of Allaah, the Most Gracious, the Most Merciful.

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ○ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ○ مَٰلِكِ يَوْمِ ٱلدِّينِ ○ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ○ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

All the praises and thanks be to Allaah's, the Lord of the 'Aalameen (mankind, jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray."

(*Al-Faatihah* 1:1-7)

2 - *Aayat Al-Kursiy*

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِى يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَىۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِىُّ ٱلۡعَظِيمُ﴾

"Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursiy (Footstool) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He

is the Most High, the Most Great."

(*Al-Baqarah* 2:255)

3 - *Al-A'raaf*

﴿وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ۝ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ۝ فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَـٰغِرِينَ ۝ وَأُلْقِىَ ٱلسَّحَرَةُ سَـٰجِدِينَ ۝ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَـٰلَمِينَ ۝ رَبِّ مُوسَىٰ وَهَـٰرُونَ﴾

"And We revealed to Moosa (Moses) (saying): 'Throw your stick,' and behold! It swallowed up straight away all the falsehood which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: 'We believe in the Lord of the 'Aalameen (mankind, jinn and all that exists). "The Lord of Moosa (Moses) and Haaroon (Aaron)'"

(*Al-A'raaf* 7:117-122)

4 - *Yoonus*

﴿فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ۝ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَـٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ﴾

"Then when they had cast down, Moosa (Moses) said: 'What you have brought is sorcery, Allaah will surely make it of no effect. Verily, Allaah does not set right the work of Al-Mufsidoon. And Allaah will establish and make apparent the truth by His Words, however much the Mujrimoon may hate (it)."

(*Yoonus* 10:81-82)

5 - *Ta-Ha*

﴿وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ﴾

"And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

(*Ta-Ha* 20:69)

6 - The *Soorahs* recited to seek protection with Allaah —*Al-Ikhlaas*, *Al-Falaq* and *An-Naas*

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ○ ٱللَّهُ ٱلصَّمَدُ ○ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ﴾

"Say (O Muhammad ﷺ): 'He is Allaah, (the) One. Allaah-us-Samad [Allaah – the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none coequal or comparable unto Him."

(*Al-Ikhlaas* 112)

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ○ مِن شَرِّ مَا خَلَقَ ○ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ○ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلْعُقَدِ ○ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

"Say: 'I seek refuge with (Allaah), the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), and from the evil of those who practise witchcraft when they blow in the knots, and from the evil of the

envier when he envies."

(*Al-Falaq* 113)

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ○ مَلِكِ ٱلنَّاسِ ○ إِلَـٰهِ ٱلنَّاسِ ○ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ○ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ○ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ﴾

"Say: 'I seek refuge with (Allaah) the Lord of mankind, the King of mankind – the Ilaah (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allaah). Who whispers in the breasts of mankind. Of jinn and men.' "

(*An-Naas* 114)

Then the one who is impotent should pour some of this water onto himself and drink some of it and wash himself with it for seven consecutive days. He should also recite the *Ruqyah* described above into olive oil and smear it onto his thighs. In most cases the impotence is cured from the first washing.

Important note:

A man who wants to get married should protect himself well by reciting the *Dhikrs* and prayers for protection that have been narrated from the Prophet ﷺ. He should recite *Soorah Al-Baqarah* in the marital home, but he should not do what the ignorant people in the villages do, namely going to witches to ask for protection against impotence, which enables the devils to gain power over them and their wives. When consummating the marriage with his wife, he should also do the following:

1 - He should place his hand on her forehead and say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ، اللَّهُمَّ بَارِكْ لِي فِيهَا»

"Allaahumma inni as'aluka khayraha wa khayra ma jabaltaha 'alayhi wa a'oodhu bika min sharriha wa sharri ma jabaltaha 'alayhi. Allaahumma baarik li fiha (O Allaah, I ask You for her goodness and the goodness which You have created in her, and I seek refuge with You from her evil and the evil which You have created in her. O Allaah, bless her for me)."

2 - He should lead his wife in praying two *Rak'ahs* in which they pray for blessing.

3 - When he wants to have intercourse with his wife, he should say:

«بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا»

"Bismillahi Allaahumma jannibna Al-Shaytaan wa jannib Al-Shaytaan ma razaqtana
(In the Name of Allaah, O Allaah, protect us from *Shaytaan* and protect whatever You give to us from *Shaytaa*)."

4 - He should adhere to the practice of regularly reciting *Dhikr* and prayers for protection.



What is the secret of the curse of the Pharaohs?

One of the topics that are connected to witchcraft and is deeply rooted in many people's minds is that which is known as "the Curse of the Pharaohs". It has been noted that many of those who have excavated the tombs of the Pharaohs or played any part in transporting their remains have been stricken by various kinds of calamities. There are many stories about this matter, and many people believe that there is a curse attached to the bodies of the Pharaohs which smites everyone who comes near them. In his book, *The Curse of the Pharaohs,* after an in depth study of the secret behind this curse, the German writer Phillip Vanderberg wonders the following:

1- Is this curse some kind of atomic radiation, or did the pharaohs use radioactive substances to which everyone who opens the tomb is exposed?
2- Is the curse a kind of poisonous gas which comes from the herbs and wood when the grave is opened?
3- Is there something in common among all those who discovered tombs or tampered with the wood?
4- Is it just a coincidence that people died when they discovered these tombs?
5- Do the bats in the antechambers have anything to

do with what happened to the people of delirium until they died?

6- Were the foreign grave robbers who died in mysterious circumstances affected by radioactive dust or plant poisons?

This writer carried on describing his confusion and astonishment at what happened in the tombs of the Pharaohs of Egypt. Then he commented:

How can we explain that whenever a Pharaonic mummy is found in a place there is inevitable a calamity that occurs in the same place? The greatest ship ever built by man, the Titanic, struck an iceberg and sank because there was a stolen Pharaonic mummy on board. What happened to the Egyptian scholars and doctors one after another?[1]

In the same tone of confusion and surprise, Anees Mansoor says in his book *La'nat Al-Faraa'inah*:

Many scholars believe that there is something inside the pyramids and the tombs of the Pharaohs, which affects human health, but what is it? No one knows.

Then he said:

Khrushchev received a telegram warning him against entering the pyramids, so he refused to enter at the last minute. Scientists do not know how to explain this strange phenomenon, and that will continue until we find a scientific explanation, or an explanation that is more than scientific.[2]

[1] *La'nat Al-Faraa'inah* by Philip Vanderberg, 5-22.

[2] *La'nat Al-Faraa'inah* by Anees Mansoor, 5-12.

What is the story behind the so-called curse of the Pharaohs? How did it start? What is the explanation for what has happened to everyone who took part in the search for the bodies and treasures of the ancient pharaohs of Egypt?

The story of the so-called curse of the Pharaohs began on November 6, 1922 CE, when Howard Carter sent a telegram to Lord Carnarvon, saying: "I have discovered something wonderful in the valley of the kings. I have sealed the doors and vaults until you come and see for yourself."

Carnarvon came to Luxor on November 23, accompanied by his daughter. Carter went ahead and broke the seals on the doors, and found the body of the king Tutankhamen where it had been lying for 35 centuries. The newspapers seized upon this news with great excitement and it spread rapidly among people. Then Carter's heart began to beat rapidly and he felt very afraid, but the treasure, gold and fame distracted him from what he was feeling.

On the day when the tomb was opened, twenty-two men gathered whom Carter had invited to attend the opening. But suddenly something strange happened. Thirteen of those whom Carter had invited to attend the opening died one after another in mysterious circumstances. Lord Carter himself was struck with a sudden fever and started to scream, "My body is on fire!" And in his delirium he said, "I can see that they are going to roll me in the sand of the desert and put fire in my mouth."

His son came from India to visit him, but he (the son)

became ill and soon died in the Continental Hotel in Cairo. After that, Carter's assistant, Walter Miss, who has been sent by the American Museum, also died as the result of severe burning. Anees Mansoor said: There are many stories of people who were connected to the excavation of the grave being affected by disasters.[1]

Dr. Muhammad Muhammad Ja'far mentions these stories in his book *Al-Sihr*, where he says:

In the British Museum there is a finely-made sarcophagus of an Egyptian mummy who was a member of the royal family and a priestess.

The story of this sarcophagus, according to the records of the British Museum, is very strange. A Mr. Douglas Maury bought this sarcophagus from Egypt in order to bring it to his house in London, but he and everyone who had anything to do with this sarcophagus met with disaster, until they got rid of it by giving it to the British Museum.

On the day he bought the sarcophagus, whilst Mr. Douglas was cleaning his revolver, it went off and a bullet hit him in his left thigh. Surgery was required, and he died on the operating table.

Before undergoing the surgery, he left instructions with one of his friends who had accompanied him on his visit to Egypt—whose name was Mr. Hopley—that if anything were to happen to him during surgery, Mr. Hopley was to hand over the sarcophagus to his sister who was living in Baker Street in London. Mr. Hopley

[1] op. cit., 12-13.

prepared to carry out his friend's wishes, so he took the sarcophagus to Port Said in preparation for shipping it to London. But when he reached Port Said he found a telegram from London awaiting him, informing him that his brother had been murdered. When he reached London, when the sister of Mr. Douglas received the sarcophagus she put it in a corner of the room. From the moment it arrived in the house, one disaster followed another. The day it arrived, her daughter was killed crossing the road to school, when she was struck by a car. One week later her husband committed suicide, broken-hearted at the death of his daughter. Her financial situation worsened, and she suffered a nervous breakdown. She summoned astrologers, mediums and spiritualists, who all agreed that the presence of this sarcophagus in her house was the cause of all these problems. She was very frightened, so she contacted the British Museum to come and take it away, as a gift from her. Whilst the sarcophagus was being transported to its new home in the museum, one of the porters started making fun of the mentality of fellow-Englishmen, who believed in the Pharaonic myths, and how they took care of what the Pharaohs had left behind, allocating a special place in the museum and appointing people to look after it like servants. When the sarcophagus was put in place, this porter experienced a sharp pain that left him writhing in agony for several minutes, then he fell down dead next to the sarcophagus.

All of those who were working with Egyptian artifacts in England took an interest in this sarcophagus. They formed a committee to research into this problem. And

this committee in turn appointed the H.A. Mansell photographic company to take a series of pictures of this sarcophagus from different angles. The company sent its representative to take the pictures, and he carried out his mission and came back to the company to start another task that awaited him. He went to do that job and when he came back, he had an accident in which he lost the fingers of his right hand and became unable to take pictures. When the pictures of the sarcophagus were developed, they found engraved on one side of it a picture of a young woman clad in the garments of a priestess, with signs of anger and evil showing on her face. When they asked everyone who had seen the sarcophagus or had anything to do with it before the pictures were taken, they all agreed that they had not seen any pictures or images on any part of it.[1]

In fact, there are many stories that are told about the calamities that have befallen everyone who has anything to do with excavations of the Pharaonic antiquities of Egypt. Another example is the story of the Englishman Paul Britten who locked himself in the chamber of the king Khofu for a whole night. In the morning he told the world that he had seen ghosts, and he had seen a huge funeral procession in which he was the deceased. What he saw, heard and felt is exactly like what is experienced by one who takes hallucinogenic drugs; he also felt suffocated and thought he was about to die.

And there is the story of the Englishman Emery who

[1] *'Aalim Al-Sihr wa'l-Sha'wadhah* by Dr. 'Umar Al-Ashqar, p. 113, quoting from *Al-Sihr* by Muhammad Muhammad Ja'far.

was supervising the excavations at Saqqarah (Sakkara) on March 1, 1971. The man suddenly let out a scream and started meowing like a cat, barking like a dog and howling like a wolf. His wife stayed by his side in the hospital until he died on March 11 of the following year.

And there is the story of Johatz Wimtisch, who copied hundreds of engravings from the walls and tried to interpret them, but he was struck with delirium which the psychologists diagnosed as a kind of personality split. Then there was the French scholar Champollion who deciphered the Rosetta Stone: after his return to his homeland he was struck with paralysis, which was followed by delirium and a coma.[1]

Although what is known as the curse of the Pharaohs appears to have emerged in recent times, approximately seventy years ago, in fact the ancients also spoke of something similar. Around seven hundred years ago, Shihaab Al-Deen ibn 'Abdul Wahhaab Al-Muwayri (d. 733) wrote in his book *Nihaayat Al-Arab fi Funoon Al-Adab* stories about the building of the pyramids and their wonders, and told of some very strange accounts.

He said: One of the strange stories that is told is that when Al-Ma'moon opened the pyramid, the people started coming to it and for years they would enter and descend the chutes inside. Some of them remained healthy and others died. A group of youngsters, some twenty men, decided to enter and not to come out until they had explored as far as they could inside the

[1] Anees Mansoor, *La'nat Al-Faraa'inah*.

pyramid. They took with them food and drink, supplies for two months, and they took string, rope, candles, fuel, axes and baskets. They entered the pyramid and most of them descended the first and second chutes. They reached the bottom of the pyramid and saw bats as big as eagles hitting their faces. Then they reached a crack in the wall from which came a constant cool breeze. They went to enter it, and their candles went out. They put the candles in glass containers and tried to enter, and the crack nearly closed up on them. They felt scared, then one of them said: Tie a rope around my middle and I will go in; if the crack starts to close, pull me out. Just inside the crack there were empty vessels, and they knew that the bodies of the dead were inside that crack. They tied the rope around him and when the gap started to close, his companions tried to pull him out but they could not manage it. They heard his bones cracking, then they heard a loud scream and they fell unconscious. When they woke up their companions brought them out with great difficulty. Some of them fell down as soon as they reached the top of the chute. They came out of the pyramid and sat there in shock, and they were sitting there like that when the earth threw out their companion to them, speaking like a soothsayer, words which some of the monks in the monasteries of Upper Egypt explained as meaning: "This is the reward of one who seeks that which does not concern him." Then he fell down dead.

And he tells us that some people entered the pyramid and descended to its lower part, where they went around and found something like a footpath. They

followed it and found a dome beneath which there was a pool into which water was dripping; it would spread then vanish, and they did not know what it was. And they found a place like a square room, the walls of which were stone with amazing colours. One of them broke off a stone from it and put it in his sleeve, whereupon his ears were blocked with the wind, and the wind kept blowing for as long as the stone was with him.

And they found a place like a huge fountain in which were gold coins, weighing nearly one hundred *Mithqaal*. They took some of them but they were unable to move until they put them down again.

And he narrated that during the time of Ahmad ibn Tuloon, some people entered the pyramid and found a bottle of thick glass on a ledge in one of its chambers. They picked it up and left, but then they noticed that one of their number was missing, so they went back to look for him. He came out to them naked, laughing, and saying, "Do not look for me." Then he fled back into the pyramid, and they realized that the jinn had taken control of him. Their story became well-known, and they took the bottle and people were barred from entering the pyramid. And he tells of a man who entered the pyramid with a woman in order to commit immoral actions with her inside the pyramid. They both fell unconscious, and they remained insane and well-known until they died.

He tells of a group of people who entered the pyramid with a person with whom they wanted to commit indecent acts. When they wanted to do that, a

beardless black boy appeared to them, with a stick in his hand with which he started to beat them. They ran out, leaving behind their food and drink and some of their clothes.

He also tells many strange and wondrous stories about the building of the pyramids and of the sorcerers and kings, which we cannot go into here.[1]

There are many stories, which by virtue of their sheer numbers may reach the level of *Tawaatur* (i.e., they were told by so many people to so many that it is inconceivable that they could all agree upon a lie). This has led many people to believe that there is a curse connected to the bodies, which afflicts everyone who has anything to do with research and explorations concerning the bodies, relics and treasures of the Pharaohs. But this belief is false. There is, however, a question which presents itself here: Does a dead person have the ability to affect and influence those who are around it? The dead person does not possess any ability or power to affect those around him either by causing harm or bringing benefit, by giving or withholding, whether this is the body of a pharaoh or of anyone else. Allaah says concerning the idols and the dead who were worshipped by the *Mushrikeen* during the *Jaahiliyyah* :

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ○ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

"Those whom they (Al-Mushrikoon) invoke besides

[1] *Nihaayat Al-Irab* by Al-Nuwayri, 15/19-20, published by Dar Al-Kutub Al-Misriyyah, Cairo.

Allaah have not created anything, but are themselves created. (They are) dead, not alive; and they know not when they will be raised up."

(*Al-Nahl* 16:20-21)

And He says:

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ○ إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾

"Such is Allaah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything)."

(*Faatir* 35:13-14)

﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا﴾

"Say (O Muhammad): 'Call upon those – besides Him – whom you pretend [to be gods like angels, 'Eesa (Jesus), 'Uzayr (Ezra) and others]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.' "

(*Al-Isra'* 17:56)

﴿وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ

لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا﴾

"Yet they have taken besides Him other aalihah (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead."

(*Al-Furqaan* 25:3)

﴿قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ﴾

"Say (O Muhammad): 'Who is the Lord of the heavens and the earth?' Say: '(It is) Allaah.' Say: 'Have you then taken (for worship) Awliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?'"

(*Al-Ra'd* 13:16)

﴿وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ۝ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

Those whom they (Al-Mushrikūn) invoke besides Allāh have not created anything, but are themselves created. (They are) dead, not alive; and they know not when they will be raised up.

(*Al-Nahl* 16:20-21)

Although some commentators interpreted those referred to in these Verses as the idols, in fact these Verses refer to everything that is worshipped instead of Allaah, whether it be an idol, a rock, a grave or a tree. Muhammad Naseeb Al-Rifaa'i says, commenting on the Verse.

These are not the attributes of inanimate objects and

rocks, rather these are the attributes of those deceased righteous people, because Allaah describes them as rational and intelligent, using the plural form of the verb (*wa ma yash'uroona ayyaana yub'athoon*); if they were inanimate objects He would have used the singular form, but He says *"And they know not when they will be raised up"*. So it is understood that what Allaah is referring to here is those righteous people in whose image those statues and idols were made. The mushrikeen of our own time are no better than those; all they have done is substitute graves for idols, and perhaps being misguided about graves is worse than being misguided about idols.[1]

I say: this has to do with the bodies of the righteous, so how about the bodies of people who claimed to be gods and told their people to worship them? The dead person has no power to cause harm or bring benefit to himself, as the Prophet ﷺ said in the *Hadeeth*:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَنْهُ عَمَلُهُ. . .»

"When the son of Adam dies, all his good deeds come to an end..."

So the claim that there is a curse attached to the bodies of the Pharaohs or that they are able to harm everyone who comes near them is a false claim which is rejected by the Qur'aan and *Sunnah*, and propagating this myth in newspapers comes under the heading of misguiding people.

[1] *Tayseer Al-'Aliy Al-Qadeer* by Muhammad Naseeb Al-Rifaa'i, 2/577.

So what is the explanation for the things that happened to those who excavated the tombs of the Pharaohs?

In the chapter on witchcraft we stated that there are some types of witchcraft whose effects may last for several days, and other types whose effects may last for weeks or months or centuries or millennia, if the spell is not cancelled out. The period of time for which the magic lasts depends on how long the substance on which the spell is written lasts. If the spell is written on a piece of paper or cloth, or on a picture of a person, and this paper or cloth or picture is destroyed or burnt, then the spell is cancelled out.

Hence sometimes you find that the witch (may Allaah curse him) puts his spell in a container of copper and seals it with molten lead in order to protect the substance used. The ancient Pharaohs of Egypt were among the most knowledgeable of people with regard to witchcraft. Allaah describes the witchcraft they tried to use against His Prophet Moosa (عليه السلام) as being "great", as He says:

﴿قَالَ أَلْقُواْ فَلَمَّآ أَلْقَوْاْ سَحَرُوٓاْ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ﴾

"He [Moosa (Moses)] said: 'Throw you (first).' So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic."

(*Al-A'raaf* 7:116)

Historical and archaeological studies of Pharaonic Egypt have established that the pharaohs were among

the most skilful of people in the use of witchcraft. It is clear from the Verses which tell the story of the sorcerers of Pharaoh with the Prophet Moosa (ﷺ) that the people had no religion other than the worship of their kings who claimed to be gods. Pharaoh claimed to be the "lord most high" and to be a god. Allaah says of Pharaoh:

﴿فَقَالَ أَنَا رَبُّكُمُ ٱلْأَعْلَىٰ﴾

"Saying: 'I am your lord, most high.'"
(*Al-Naazi'aat* 79:24)

﴿وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

"Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilaah (a god) other than me."
(*Al-Qasas* 28:38)

Hence these sorcerers devoted their skills to the service of those kings during the lifetimes and after their deaths, and the kings sought to bring the most skilled sorcerers close to them by giving them gifts. The king Rameses III (1197-1165 BCE) gave the high priest of his time 88,789 prisoners as a gift, leaving him free to sell them or kill them with no one to check on what he did. He also gave him 32 tons of gold.[1] In the eleventh century BCE the priests of the god Amun were given 2400 farms, 83 ships, 46 harbours and half a million sheep.[2]

So the relationship between these sorcerers and their kings was very close. Hence the miracle of the Prophet of Allaah Moosa (ﷺ) was of a type commensurate

[1] *La'nat Al-Faraa'inah* by Anees Mansoor, 56.
[2] Ibid.

with the area in which they were most skilled. Their challenge to him and their defeat before the divine miracle is mentioned in the Qur'aan. As the Pharaohs and their kings believed in resurrection and eternal life, and they believed that they would be raised from death to find their possessions, treasures and servants, they ordered their sorcerers to use their skills of witchcraft to mummify their bodies and to protect them and their tombs and treasures with spells that would withstand the ravages of time and last for a very long time. So the sorcerers engraved their spells on solid rocks. It seems – and Allaah knows best – that the engravings that have been found in the tombs of the Pharaohs include magical charms which are aimed at protecting the tomb or the treasure. The sorcerers also used iron on which to engrave their charms and spells. Pieces of iron in the form of amulets have been found among the jewels and treasures, or around the necks of the bodies inside the sarcophagi. When the body of the king Tutankhamun was discovered, they found 143 precious stones around it. What confused the scientists was the fact that among these jewels they found a strangely shaped piece of iron which was engraved with hieroglyphics.

When they looked for its meaning in the Book of the Dead, they found out that it was a warning: "Every hand that touches you will be cut off; every nose that smells you will fall off; every eye that sees you will be extinguished (go blind); get up calmly, your majesty."

Thus it is clear that what is known as the "curse of the Pharaohs" is nothing more than subjugation of the jinn to guard these bodies and treasures by using powerful

magic, and the jinn who inherited this task from their forefathers would not allow anyone to come near to these places without harming them.

The words used by the doctors to describe what happened to everyone who explored the tombs of the pharaohs—coma, hallucinations and personality split, etc—refer in fact to nothing but cases of jinn possession.



Chapter 3

The evil eye, envy (*Hasad*), protection and remedies

- The evil eye
- Evidence from the Qur'aan and *Sunnah* that the evil eye exists
- Envy (*Hasad*)
- Evidence that envy exists
- Remedies for the evil eye in the light of Islam
- Widespread reprehensible innovations to do with protection against the evil eye and envy

Chapter 3

The evil eye, envy (*Hasad*), protection and remedies

The evil eye

The evil eye refers to when one person harms another by means of the eye.

Ibn Al-Qayyim said: The origin of the evil eye is liking something, then the evil soul follows it, pursues it and seeks to do harm to it, seeking help to apply its poison by looking at the object.[1]

Ibn Manzoor said: It is said "So-and-so was struck by the evil eye" if an enemy or an envious person looks at him and he is affected by that and becomes sick as a result.[2]

Al-Haafiz ibn Hajar said: What is meant by the evil eye is looking at something with admiration contaminated with envy from one who is evil in nature so it results in harm.[3]

[1] *Zaad Al-Ma'aad* by Ibn Al-Qayyim, 4/167.

[2] *Lisaan Al-'Arab* by Ibn Manzoor, 13/301.

[3] *Fath Al-Baari*, by Ibn Hajar, 10/200.

Evidence for the existence of the evil eye from the Qur'aan and *Sunnah*:

1 - Evidence from the Qur'aan

(i) The Verse in *Soorah Yoosuf*:

﴿وَقَالَ يَٰبَنِيَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ﴾

"And he said: 'O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allaah at all. Verily, the decision rests only with Allaah. In Him, I put my trust and let all those that trust, put their trust in Him.'"

(*Yoosuf* 12:67)

The majority of *Mufassireen* are agreed that the brothers of Yoosuf were handsome and good looking, and Ya'qoob feared that the people might affect them with the evil eye, for the evil eye is something real.[1]

(ii) The passage in which Allaah says:

﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ۝ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ﴾

"And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'aan), and they say: "Verily, he (Muhammad) is a madman!" But it is nothing else than a Reminder to all the 'Aalameen (mankind, jinn and all that exists).'"

(*Al-Qalam* 68:51-52)

[1] *Tafseer Ibn Katheer —Al-Tabari – Al-Qurtubi – Al-Aloosi– Al-Suyooti – Al-Fakhr Al-Raazi.*

Ibn 'Abbaas, Mujaahid and others said: "Make you slip with their eyes" means, they will put the evil eye on you. This Verse is evidence that the effect and impact of the evil eye is something real and happens by Allaah's will.[1]

2 - Evidence from the *Sunnah*

(i) It was narrated that Abu Hurayrah ﷺ said: The Messenger of Allaah ﷺ said:

«الْعَيْنُ حَقٌّ وَنَهَى عَنِ الْوَشْمِ»

"The evil eye is real," and he forbade tattoos.[2]

(ii) It was narrated from 'A'ishah ﷺ that the Prophet ﷺ said:

«اسْتَعِيذُوا بِاللهِ مِنَ الْعَيْنِ، فَإِنَّ الْعَيْنَ حَقٌّ»

"Seek refuge with Allaah from the evil eye, for the evil eye is real."[3]

(iii) It was narrated that Ibn 'Abbaas ﷺ said: The Messenger of Allaah ﷺ said:

«الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتَغْسِلْتُمْ فَاغْسِلُوا»

"The evil eye is real and if anything were to overtake the divine decree, the evil eye would do so. If you are asked to wash (to treat someone for

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[1] *Ibn Katheer*, 4/408.

[2] *Fath Al-Baari*, 10/203; *Saheeh Muslim*, *Baab Al-Tibb*; Abu Dawood, no. 3879.

[3] Ibn Maajah, *Baab Al-Tibb*; Al-Haakim, *Al-Mustadrak*. Classed as *Ssaheeh* by Al-Albaani (may Allaah have mercy on him).

the effects of the evil eye) then do so."[1]

Imam Al-Nawawi (may Allaah have mercy on him) said: This *Hadeeth* affirms that both the divine decree and the evil eye are real; it is powerful, but neither the evil eye nor anything else can cause harm or do any good or any bad except by the decree of Allaah.[2]

(iv) It was narrated that Asma' bint 'Umays said: "O Messenger of Allaah, the sons of Ja'far are smitten with the evil eye; should I recite *Ruqyah* for them?" He said:

«نَعَمْ! فَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ لَسَبَقَتْهُ الْعَيْنُ»

"Yes, for if anything were to overtake the divine decree, it would be the evil eye."[3]

(v) It was narrated that Abu Dharr ﷺ said: The Messenger of Allaah ﷺ said:

«إِنَّ الْعَيْنَ لَتُولِعُ بِالرَّجُلِ بِإِذْنِ اللهِ حَتَّى يَصْعَدَ حَالِقًا فَيَتَرَدَّى مِنْهُ»

"The evil eye may follow a man by Allaah's Leave, until he climbs up a high mountain then falls from it."[4]

(vi) It was narrated that Ibn 'Abbaas ﷺ said: The

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[1] *Saheeh Muslim, Kitaab Al-Salaam,* Baab Al-Tibb wa'l-Marad wa'l-Ruqa. *Al-Tirmidhi,* no. 3063, classed as *Saheeh* by Al-Albaani in *Saheeh Al-Jaami',* no. 5163.

[2] *Saheeh Muslim bi Sharh Al-Nawawi.*

[3] *Al-Tirmidhi, 2059, Al-Tibb; Musnad Al-Imam Ahmad,* 6/438; Ibn Maajah, *Al-Tibb.* Classed as *Saheeh* by Al-Albaani (may Allaah have mercy on him) in *Saheeh Al-Jaami',* 5/67; no. 5662.

[4] *Musnad Ahmad;* Abu Ya'la. Classed as *Saheeh* by Al-Albaani (may Allaah have mercy on him) in *Saheeh Al-Jaami',* 2/64, no. 6771.

Messenger of Allaah ﷺ said:

«الْعَيْنُ حَقٌّ تَسْتَنْزِلُ الْحَالِقَ»

"The evil eye is real and can bring down a person from a high mountain."[1]

What is meant here is that the evil eye follows a person by Allaah's will, until it causes him to fall from a high mountain.

(vii)It was narrated that Jaabir ibn 'Abdullah ؓ said: The Messenger of Allaah ﷺ said:

«أَكْثَرُ مَنْ يَمُوتُ مِنْ أُمَّتِي بَعْدَ كِتَابِ اللهِ وَقَضَائِهِ وَقَدَرِهِ، بِالأَنْفُسِ»

"Most of those who die of my *Ummah*, after the will and decree of Allaah, will die because of the evil eye."[2]

(viii)It was narrated that Jaabir ؓ said: The Messenger of Allaah ﷺ said:

«الْعَيْنُ تُدْخِلُ الرَّجُلَ الْقَبْرَ، وَتُدْخِلُ الْجَمَلَ الْقِدْرَ»

"The evil eye will put a man into his grave and a camel into the cooking pot."[3]

(ix) Imam Ahmad, Al-Nasaa'i, and Ibn Maajah narrated, in a report that was classed as *Saheeh* by Ibn Hibbaan, that Abu Umaamah Sahl ibn Haneef

[1] *Musnad Ahmad;* Al-Tabaraani; Al-Haakim in *Al-Mustadrak*. Al-Albaani (may Allaah have mercy on him) said: It is *Hasan*.

[2] Narrated by Al-Bukhaari in *Al-Taareekh,* and by Al-Bazzaar. Shaykh Al-Albaani said: a *Hadeeth Hasan – Saheeh* Al-Jaami', 1217

[3] *Hilyat Al-Awliya'* by Abu Na'eem. Shaykh Al-Albaani (may Allaah have mercy on him) said: It is a *Hasan Hadeeth – Al-Silsilah Al-Saheehah,* 1250.

said: Abu Sahl ibn Haneef did *Ghusl* in Al-Kharaar.[1] He took off his cloak, and 'Aamir ibn Rabee'ah was looking at him. Sahl was very white, with beautiful skin. 'Aamir said: "I have never seen anything (as beautiful) as this, not even the skin of a virgin." And Sahl fell to the ground and became very sick. The Messenger of Allaah ﷺ was told about his sickness, and it was said to him: "He cannot raise his head." He said:

«هَلْ تَتَّهِمُونَ لَهُ أَحَدًا؟»

"Do you accuse anyone with regard to him?"

They said, "'Aamir ibn Rabee'ah." The Messenger of Allaah ﷺ called him and rebuked him strongly, then he said:

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ أَلَّا بَرَّكْتَ، اغْتَسِلْ لَهُ»

"Why would one of you kill his brother? Why did you not pray for blessing for him? Wash yourself for him."

So 'Aamir washed his face, hands, forearms, knees and the sides of his feet, and inside his *Izaar* (lower garment) in a vessel, then it was poured over him from behind, and Sahl recovered straight away.[2]

The evil eye is real

From the evidence quoted above from the Qur'aan and *Sunnah*, it is clear that the evil eye is real[3] and

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[1] *Al-Kharaar*: it is said that this was a well in Madeenah, or one of its valleys.

[2] *Muwatta' Maalik*, 2/938.

[3] There is valuable research on the matter entitled *Al-'Ayn Haqq* by Ahmad ibn 'Abdul-'Azeez Al-Shumayri.

that its effects are proven and do exist. It can follow a man until it makes him fall from a high mountain, and if it is able to overpower a healthy man it can kill him and put him in his grave, and if it overpowers a camel, it will fall and be injured, and its owner will slaughter it and cook it in a pot. So the evil eye is real and its effects are real. It may kill, or it may affect the spot or the things that the envier likes in the body of the person affected, or in himself or his possessions. This is the view of the scholars of this *Ummah*, such as Maalik, Al-Shaafa'i, Ahmad and others.

The difference between the evil eye and envy

The word *Haasid* (envier) is more general in meaning than the word *'Aa'in* (one who puts the evil eye on another), hence in *Soorah Al-Falaq* mention is made of seeking refuge with Allaah from the evil of the one who envies.

The *Haasid* (envier) is an envious man whose envy is accompanied by resentment, so he wishes that the blessing be taken away, whereas the *'Aa'in* (the one who puts the evil eye on another) simply likes a thing. Hence the evil eye may come from a righteous man or woman, and a man may put the evil eye on his own wealth, child or family without realizing it. But the evil eye and envy have the same effect, which is causing harm to the thing that is liked or envied.



Envy (*Hasad*)

Envy (*Hasad*) means resenting the blessings of Allaah that are enjoyed by the one who is envied, and wishing that it be taken away. In other words, the envier wishes that the blessing be taken away from the one whom he envies, whether the blessing comes to him or not.

So the envier resents the blessing of Allaah and wishes that it be taken away, and he may even make efforts to take it away.

Evidence for the existence of envy

Allaah says:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ
كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ﴾

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad is Allaah's Messenger) has become manifest unto them."

(*Al-Baqarah* 2:109)

And Allaah says:

﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ فَقَدْ ءَاتَيْنَآ ءَالَ
إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا﴾

"Or do they envy men (Muhammad ﷺ and his followers) for what Allaah has given them of His Bounty? Then, We had already given the family of Ibraaheem (Abraham) the Book and Al-Hikmah (As-Sunnah – Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom."

(*Al-Nisa'* 4:54)

And He says:

﴿وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

"And from the evil of the envier when he envies."

(*Al-Falaq* 113:5)

Evidence from the *Sunnah*:

(i) *Al-Tirmidhi* narrated that the freed slave of Al-Zubayr ﷺ said: The Messenger of Allaah ﷺ said:

«دَبَّ إِلَيْكُمْ دَاءُ الأُمَمِ مِنْ قَبْلِكُمْ: الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ: تَحْلِقُ الشَّعْرَ، وَلَكِنْ تَحْلِقُ الدِّينَ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَنْ تُؤْمِنُوا حَتَّى تَحَابُّوا، أَلَا أُنَبِّئُكُمْ بِمَا يُثَبِّتُ ذَلِكَ لَكُمْ: أَفْشُوا السَّلَامَ بَيْنَكُمْ»

"The disease of the nations who came before you has started to spread among you: jealousy and hatred. This is the 'shaver' (destroyer); I do not say that it shaves hair, but that it shaves (destroys) faith. By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of that which will

strengthen love between you? Spread (the greeting of) *Salaam* amongst yourselves."[1]

(ii) It was narrated that Abu Hurayrah ﷺ said: The Messenger of Allaah ﷺ said:

«إِنَّهُ سَيُصِيبُ أُمَّتِي دَاءُ الأُمَمِ»

"My *Ummah* will be stricken with the disease of the other nations."

They said: "What is the disease of the other nations?" He ﷺ said:

«الأَشَرُ، وَالْبَطَرُ، وَالتَّكَاثُرُ، وَالتَّنَافُسُ فِي الدُّنْيَا، وَالتَّبَاغُضُ، وَالْحَسَدُ حَتَّى يَكُونَ الْبَغْيُ ثُمَّ الْهَرْجُ»

"Insolence, arrogance, accumulation (of wealth), competition in worldly gains, mutual hatred and envy, until there will be wrongdoing and then killing."[2]

Characteristics of the envier—so that they may be avoided

The issue of the evil eye includes all people, even those who are righteous if they do not pay attention to it, whereas envy is limited to certain people. Hence the envious person has certain characteristics by which he may be distinguished, such as the way he looks and smiles, the expression on his face, and the way he speaks. All of that points to what is in his heart. Whatever a person conceals in his heart will inevitably show on his face and through slips of the tongue, in the way he looks and smiles, and in all his movements and expressions.

[1] *Al-Tirmidhi* 2510.

[2] Al-Tabaraani in *Al-Awsat*; Ibn Abi'l-Dunya.

By His wisdom, Allaah has made man's face a mirror which reflects the thoughts that are hidden in his mind and heart. The effects of sickness are seen in the sick man's face, and the sorrow of one who is grieving and depressed shows on his face, and the good health of one who is sound is reflected on his face. If a person is happy and content, his hidden thoughts show on his face and through slips of the tongue. If a believer is true and sincere in his faith and humble before the Most Merciful, and reads the Qur'aan frequently, that joy and light will show on his face; his nature will be humble and kind, and his speech will be polite and noble. The opposite is also true: the effects of an evildoer's immoral actions and sin will be reflected in his face and in slips of the tongue, even if he outwardly resembles those who are righteous.

By the same token, the envier who resents the good things that people have and wishes that the blessings of Allaah be taken away, is sick at heart and lacking in faith. No matter how much he tries to conceal what he feels inwardly, he will soon let out the envy that he feels.

What are the characteristics of the envier?

1- The envier is always angry at the decrees of Allaah.
2- The envier always complains and rarely thanks Allaah even if he owns the whole world.
3- He follows up the mistakes of the one whom he envies, and tries to seek out his faults, and exposes them and exaggerates about them before others.
4- He conceals or ignores or belittles the good qualities and distinguishing characteristics of the person whom he envies.

5- So you will notice that the envier cannot speak in front of the one whom he envies without addressing him in a laughing, jocular manner, but deep down he is filled with hatred and resentment that is clear from the way in which he looks at him.
6- He clearly criticizes the one whom he envies, with or without evidence.
7- He looks for opportunities and makes the most of any chance to harm the one whom he envies in himself or his wealth.
8- Finally, the envier is a troubled man, due to the resentment that is always festering in his heart, so depression and dullness show on his face.

Remedy for envy in the light of Islam

Envy is a serious disease with dire consequences which are manifested in the breakdown of social relations and spoiling interactions between people, which may sink to the lowest levels of ignorance and backwardness.

Hence Islam took a very firm stance against this serious disease. It is narrated that the Prophet ﷺ said:

«لَا تَحَاسَدُوا وَلَا تَقَاطَعُوا وَلَاتَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللهِ إِخْوَانًا»

"Do not envy one another, do not cut off ties with one another, do not hate one another, do not turn away from one another; be, O slaves of Allaah, brothers."

And it is narrated that he ﷺ said:

«اسْتَعِينُوا عَلَى قَضَاءِ حَوَائِجِكُمْ بِالْكِتْمَانِ، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَحْسُودٌ»

"Seek to achieve your aims by being discreet, for every one who has been blessed is envied."[1]

In order to avoid making this mistake, the Muslim has to be pure of heart and calm of manner. It is permissible for a Muslim to wish for a blessing that he may see someone else enjoying, on condition that he does not hope to see it taken away from the other person, and that he does not resent the other person having it.

Since envy is a serious disease of the heart, diseases of the heart can only be treated with beneficial knowledge. Beneficial knowledge concerning the disease of envy means understanding that envy will harm you in this world as well as being a sin which incurs the wrath of Allaah, and avoiding envy is one of the means of entering Paradise.

It was narrated that Anas ﷺ said: One day we were sitting with the Messenger of Allaah ﷺ and he said:

«يَطْلُعُ عَلَيْكُمُ الآنَ مِنْ هَذَا الفَجِّ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ»

"There is coming towards you from this way a man who is one of the people of Paradise."

Then a man from among the *Ansaar* came, with his beard dripping from *Wudoo'*, holding his sandals in

[1] Narrated by Ibn Abi'l-Dunya and Al-Tabaraani from Mu'aadh with a *Da'eef* (weak) *Isnaad*.

his left hand, and he greeted us with *Salaam*. The next day the Messenger of Allaah ﷺ said something similar, and that man appeared. When the Prophet ﷺ left, 'Abdullah ibn 'Amr ibn Al-'Aas followed that man and said to him: "I had an argument with my father and I swore that I would not enter upon him for three days. Do you think that you can put me up until the three days are over?" He said: "Yes." So he stayed with him for three nights and he did not see him pray *Qiyaam* at night, but when he turned over in his bed he remembered Allaah. He said: But I never heard him say anything but good things. When the three days were over, I thought very little of his actions. I said: "O slave of Allaah, there was no argument between me and my father, but I heard the Prophet ﷺ say such and such, and I wanted to know what you do. But I did not see you do anything much, so what has earned you that status?" He said: "It is nothing more than what you have seen." Then when I turned to leave, he called me back and said: "It is nothing more than what you have seen, but I do not find any resentment or envy in myself towards any of the Muslims with regard to something good that Allaah has given to them." 'Abdullah said: I said to him: This is what has earned you that status, and this is what we cannot do."

Hence it is clear that avoiding envy is a great matter for which there is reward with Allaah.

Types of affliction with the evil eye

The effects of being struck by the evil eye may be divided into two categories:

1 - Deadly effect which brings rapid results, such as

killing a man or livestock, or destroying buildings and crops, and so on. There is no remedy in such cases. Shaykh 'Abdul-'Azeez ibn Baaz (may Allaah have mercy on him) told the story of a man in one of the villages near Riyadh, who passed by some sheep belonging to another man. He put the evil eye on them and all the sheep died. When the owner of the sheep came and saw that his sheep had died, he asked his son, "Who passed by you?" His son replied that no one had passed by the sheep except so-and-so the son of so-and-so. The owner of the sheep went to him and found him on the roof of a new building that belonged to him. He called out, "O so-and-so, you passed by my sheep and did such and such (i.e., you put the evil eye on them). Now you will pay me back either in your body or in your building." The building owner said to him: "Wait until I come down." The building owner came down, and the building collapsed at once.[1] This kind of evil eye is poisonous and deadly, and there is no remedy for it.

2 - Non-deadly effect. The remedy for this is divided into three categories:

(i) A remedy which repels it straightaway, before it happens

(ii) A quick-acting remedy after it has happened

(iii) Remedy by means of *Ruqyah* and *Adhkaar*

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[1] From a lesson given in the Central Mosque of Riyadh. p. 205 note 1.

(i) Repelling the evil eye before it strikes

This is done by seeking blessings. By Allaah's wisdom, if the one who has put the evil eye on another seeks blessings, the evil is cancelled out and does not take effect. Allaah repels His decree by means of His decree, so the entire matter is under Allaah's control, may He be glorified. Hence the Messenger of Allaah ﷺ commanded us to pray for blessing for everything that we like. He said:

«إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»

"If one of you sees something that his brother has, let him pray for blessing for him."

And he said to 'Aamir ibn Rabee'ah:

«أَلَّا بَرَّكْتَ؟»

"Why did you not pray for blessing?"

And it was narrated that Sahl ibn Haneef ﷺ said: The Messenger of Allaah ﷺ said:

«إِذَا رَأَى أَحَدُكُمْ مَا يُعْجِبُهُ فِي نَفْسِهِ أَوْ مَالِهِ فَلْيُبَرِّكْ عَلَيْهِ، فَإِنَّ الْعَيْنَ حَقٌّ»

"If one of you sees something that he likes in himself or his wealth, let him pray for blessing for it, for the evil eye is real."[1]

These *Ahaadeeth* indicate that the evil eye cannot do any harm if the person who is doing it prays for blessing; rather it can only do harm if he does not pray

[1] Narrated by Ibn Al-Sunni, and by Imam Ahmad and Al-Haakim.

for blessing. This was pointed out by Al-Qurtubi and others.[1] Then he said: Every Muslim who likes something must pray for blessing, for if he prays for blessing, that will ward off any potential harm, beyond a doubt.[2]

Ibn Hajar said: The one who likes something must hasten to pray for blessing for the thing that he likes, and that will be a *Ruqyah* on his part.[3]

The way in which blessing is sought is to say "*Baarik Allaahu fih* (May Allaah bless it)" or "*Allaahumma baarik 'alayhi* (O Allaah, bless it)."

And one may say "*Ma Sha' Allaah* (that which Allaah wills (will come to pass))", as in the Verse:

﴿وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا﴾

"It was better for you to say, when you entered your garden : 'That which Allaah wills (will come to pass)! There is no power but with Allaah!"

(*Al-Kahf* 18:39)

(ii) Remedying the evil eye after it has happened

If the person who put the evil eye on another is known, and some water that he has used for *Ghusl* or *Wudoo'* is taken and poured over the one who has been affected, that water may cancel out the effect of the evil eye and heal him.

According to the *Hadeeth* of Sahl ibn Haneef quoted

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[1] *Tafseer Al-Qurtubi*, 9/227.
[2] op. cit.
[3] *Fath Al-Baari*, 10/205.

above, the Messenger of Allaah ﷺ said:

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟! أَلَّا بَرَّكْتَ؟، اغْتَسِلْ لَهُ»

"Why would one of you kill his brother? Why did you not pray for blessing for him? Wash yourself for him."

So 'Aamir washed his face, hands, forearms, knees and the sides of his feet, and inside his *Izaar* (lower garment) in a vessel, then it was poured over him from behind, and Sahl recovered straight away.[1]

According to another report: "Do *Wudoo'* for him," so 'Aamir did *Wudoo'* for him and that was poured over him from behind, and Sahl went with the Messenger of Allaah ﷺ and there was nothing wrong with him.

Muslim narrated in his *Saheeh*:

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلَ أَحَدُكُمْ فَلْيَغْسِلْ»

"The evil eye is real and if anything were to overtake the divine decree it would be the evil eye. If one of you is asked to wash, let him do so."[2]

In *Sunan Abi Dawood* it is narrated that 'A'ishah ﵂ said:

«كَانَ يُؤْمَرُ الْعَائِنُ فَيَتَوَضَّأُ، ثُمَّ يَغْسِلُ مِنْهُ الْمَعِينُ»

"The one who had put the evil eye on another

[1] *Muwatta' Maalik*, 2/938.

[2] Narrated by Muslim in *Kitaab Al-Salaam, Baab Al-Tibb Wwa'l-Marad Wa'l-Ruqa*, 5/32.

would be ordered to do *Wudoo'*, then the one who had been struck by the evil eye would wash with it (that water)."[1]

How this washing is done

A vessel of water should be brought to the man who put the evil eye on another. He should put his hand in it and rinse out his mouth, then spit it out into the vessel. Then he should wash his face over the vessel. Then he should put his left hand in and pour water onto his right hand over the vessel. Then he should put his right hand in and pour water over his left hand once. Then he should put his left hand in and pour water over his right forearm, then put his right hand in and pour water over his left forearm. Then he should put his left hand in and pour water over his right foot, then put his right hand in and pour water over his left foot. Then he should put his left hand in and pour water over his right knee, then put his right hand in and pour water over his left knee. All of that should be done over the vessel. Then he should put the top of his *Izaar* (or the waistband of his trousers) into the vessel. The vessel should not be placed on the ground, and it should be poured over the head of the man who was struck by the evil eye, pouring it in one go from behind.[2]

The one who is asked to wash is obliged to do so

Many people feel embarrassed to ask one who they think has put the evil eye on them to wash for them.

[1] *Sunan Al-Bayhaqi*, 9/252.
[2] *Sunan Al-Bayhaqi*, 9/252.

But this embarrassment is inappropriate. The evil eye may come even from one who is righteous. Hence some of the scholars stated that it is obligatory for the one who has put the evil eye on another to do *Wudoo'*, because the Prophet ﷺ said:

«وَإِنِ اسْتُغْسِلْتُم فَاغْسِلُوا»

"If you are asked to wash, then do so."

He ﷺ commanded such a person to wash, and the command implies that it is obligatory.

(iii) Treating the evil eye with *Ruqyah* and *Dhikr*

If it is not known who put the evil eye on a person, then the one who has been affected has no recourse but to turn to Allaah by reciting the *Dhikrs* and *Ruqyahs* that are prescribed in *Sharee'ah*, for there is healing in them if Allaah wills.

The sick person should hold his hands up together and recite into them *Al-Faatihah, Aayat Al-Kursiy* and *Al-Mu'awwidhaat,* then blow into his hands and wipe them all over his body.

The sick person may also recite these Verses over olive oil and smear it on the site of pain, and he may wash and drink from that water.

Prayers for refuge that have been narrated from the Prophet ﷺ:

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

1 - *"A'oodhu bi kalimaat-illaah il-taammati min sharri ma khalaq*

(I seek refuge in the perfect words of Allaah from

the evil of that which He has created)."

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»

2 -"*A'oodhu bi kalimaat Allaah Al-taammah min kulli shaytaanin wa haammah wa min kulli 'aynin laammah*

(I seek refuge in the perfect words of Allaah, from every devil and every poisonous reptile, and from every evil eye)."

«بِسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللهُ يَشْفِيكَ، بِسْمِ اللهِ أَرْقِيكَ»

3 - "*Bismillaahi arqeeka min kulli shay'in yu'dheeka, min sharri kulli nafsin aw 'aynin haasid Allaahu yashfeek, bismillaahi arqeek*

(In the name of Allaah I perform *Ruqyah* for you, from everything that is harming you, from the evil of every soul or envious eye may Allaah heal you, in the name of Allaah I perform *Ruqyah* for you)."

«بِسْمِ اللهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَمِنْ شَرِّ كُلِّ ذِي عَيْنٍ»

4 - *Bismillaah yubreeka wa min kulli daa'in yashfeeka wa min sharri haasidin idha hasad wa min sharri kulli dhi-'ayn*

(In the Name of Allaah, may He heal you, from every disease may He heal you, and from the evil of every envier when he envies and from every-one with the evil eye)."

And there are prayers for refuge and *Ruqyahs* which the sick person may recite for himself, which were mentioned by Ibn Al-Qayyim in *Zaad Al-Ma'aad*:

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ، مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ، إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، يَارَحْمٰنُ»

1 - *"A'oodhu bi kalimaat-illaah il-taammaati allati laa yujaawizuhunna barrun wa laa faajir, min sharri ma khalaqa wa dhara'a wa bara'a, wa min sharri ma yanzilu min Al-samaa'i wa min sharri ma ya'ruju fiha, wa min sharri ma dhara'a fi'l-ardi wa min sharri ma yakhruju minha, wa min sharri fitan Al-layli wa'l-nahaar, wa min sharri tawaariq Al-layl, illa taariqan yatruqu bi khayr, ya Rahmaan*

(I seek refuge in the perfect words of Allaah which no righteous or evildoer can fully comprehend, from the evil of that which He has created and brought into being, and from the evil of that which descends from the heavens, and from the evil of that which ascends therein, and from the evil of that which He has created on earth, and from the evil of that which emerges therefrom, and from the evil of the trials of night and day, and from the evil of those who come at night, except those who bring good, O Most Merciful)."

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ غَضَبِهِ وَعِقَابِهِ وَمِنْ شَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَّحْضُرُونِ»

2 - *A'oodhu bi kalimaat-illaah il-taammati min ghadabihi*

wa 'iqaabihi wa min sharri 'ibaadihi wa min hamazaat Al-shayaateen wa an yahduroon

(I seek refuge in the perfect words of Allaah from His wrath and punishment, and from the evil of His slaves, and from the whispers of the devils and from their being present)."

«اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ، وَكَلِمَاتِكَ التَّامَّاتِ، مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَأْثَمَ وَالْمَغْرَمَ اللَّهُمَّ إِنَّهُ لَا يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعْدُكَ، سُبْحَانَكَ وَبِحَمْدِكَ»

3 - *"Allaahumma inni a'oodhu bi wajhika'l-kareem, wa kalimaatik Al-taammaati min sharri ma anta aakhidhun bi naasiyatihi. Allaahumma anta takshif Al-ma'tham wa'l-maghrama. Allaahumma innahu laa yuhzamu junduka wa la yukhlaf wa'duka, subhaanaka wa bi hamdika*

(O Allaah, I seek refuge in Your noble Countenance and in Your perfect words, from the evil of that which You seize by the forelock (i.e., have full control over). O Allaah, You forgive sin and relieve distress. O Allaah, Your troops cannot be defeated, Your promise cannot be overturned, glory and praise be to You)."

«اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَه إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ، مَا شَاءَ الله كَانَ، وَمَالَمْ يَشَأْ لَمْ يَكُنْ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، أَعْلَمُ أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا، اللَّهُمَّ

إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ»

4 - *"Allaahumma anta rabbiy, laa ilaaha illa anta, 'alayka tawwakaltu wa anta rabb ul-'arsh il-'azeem. Ma shaa'a Allaahu kaana wa ma lam yasha' lam yakun wa laa hawla wa laa quwwata illa Billaah. A'lamu anna Allaaha 'ala kulli shay'in qadeer wa anna Allaaha qad ahaata bi kulli shay'in 'ilman wa ahsa kulla shay'in 'adadan. Allaahumma inni a'oodhu bika min sharri nafsi wa min sharri'l-shaytaani wa sharakihi wa min sharri kulli daabbatin anta aakhidhun bi naasiyatihi, inna rabbiy 'ala siraatin mustaqeem*

(O Allaah, You are my Lord, there is no god but You. In You have I put my trust and You are the Lord of the mighty Throne. Whatever Allaah wills happens and whatever He does not will does not happen. There is no power and no strength except with Allaah. I know that Allaah is Able to do all things and that Allaah has encompassed all things with His knowledge and has counted the number of all things. O Allaah, I seek refuge with You from the evil of my own self and from the evil of the *Shaytaan* and his traps and from the evil of every creature You seize by the forelock (i.e., have full control over). Verily my Lord is on a straight path)."

Then he said: Those who have tried these *Du'aa*'s and prayers for refuge know their value and benefit, and how great a need there is for them. By Allaah's Leave they prevent the effects of the eye from taking hold and repel them, depending on the strength of faith of

the one who says them, and the strength of his soul, his potential, and the strength of his trust in Allaah and the steadfastness of his heart. For they are a weapon, and a weapon is only as good as the one who wields it.[1]

Widespread reprehensible innovations to do with protection against the evil eye and envy

People have introduced many innovations having to do with protection against the evil eye, and they believe that they ward off its evil and the evil of envy. These include the following:

1- Amulets: these are things that the Arabs used to tie onto their children to protect them against the evil eye, or so they claimed. This is a form of *Shirk*, because the Messenger of Allaah ﷺ said, according to a *Hadeeth* narrated by Ahmad:

«مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

"Whoever ties on an amulet has committed *Shirk*."

2- Wearing *Hijabs* (amulets) containing words other than the Qur'aan and *Sunnah*, from those who seek the services of the jinn. This is also *Shirk*.

3- Hanging up shells and the like; these are shells that come from the sea, which are used for protection against the evil eye.

4- Putting necklaces adorned with blue beads and metal pieces in the shape of crescents, or animal

[1] *Zaad Al-Ma'aad*, 4/170.

teeth and bones, on children and animals.

5- Hanging up the shoe of a horse or donkey, or ears of wheat, or putting a hand made of copper with an eye in the middle, on the doors of houses, around the necks of riding animals and in cars.

6- Wearing rings adorned with blue beads on which are written some words, in order to ward off the evil eye and protect oneself against its evil.

7- Hanging up the skulls of animals in houses and on farms.

8- Sprinkling salt over wedding guests - this is done in some countries to ward off the evil eye from the newly-weds.

9- Using strange words and phrases, in the belief that they will ward off the evil eye, such as saying *"Khamsah Wa Khumaysah*[1] *" or "Imsiku'l-khashab* (touch wood)" – which comes from a Hindu belief. The Hindus regard wood as holy, and that it wards off harm from them.

10- Writing phrases on cars, such as, " *'Ayn Al-husood Fiha 'ood* (A stick in the eye of the envier)"... and so on.

11- Believing that incense wards off harm from one who is sick.

These are some of the reprehensible innovations which people believe offer protection against the evil eye and envy.



[1] *Khamsah* means five; *Khumaysah* refers to an ornament in the shape of a hand, worn as a talisman against the evil eye. (*Hans Wehr* dictionary)

Chapter 4

Mental and nervous illnesses

- Delusion
- Epilepsy
- Depression
- Anxiety
- The qualities of the balanced believer

Chapter 4

Mental and nervous illnesses

Delusion

Delusion is a serious mental illness. If a person is overcome by delusions, it is difficult to escape from them. No person is free of delusions that sometimes come to him, and in some cases life is delusion upon delusion, to such an extent that the delusions have a greater influence on a person than does reality. With the spread of treatment by means of the Qur'aan and people seeing cases of epilepsy, and the spread of stories, whether from people who have gone for treatment or from books, delusions have started to encroach upon the minds of many people as a result of the many problems of life. Even those who are righteous and upright in their religious commitment are not free from the problems of delusion.

People's fear of the jinn and devils plays a major role in cases of delusion. Many people have started to make a connection between a particular sickness that has struck them, or a problem in life, or ordinary marital arguments, or specific incidents that have happened to them and other things. They start to go

over the causes of these problems or arguments, then they decide that so-and-so must have put the evil eye on them. Or maybe a person fell one day and the jinn possessed him as a result, so he tells you of the symptoms he feels.

In fact if the disease of delusion strikes a man, it is one of the most serious kinds of disease, for jinn possession may be dealt with by reciting the Qur'aan as a *Ruqyah*, but the disease of delusion is a vicious circle. Similarly, some people may imagine that they have been bewitched or that so-and-so has put a spell on them because of some problem between them, so their thinking becomes confused and their lives become chaotic, and they tell themselves that they have been bewitched.

If the delusion of having being possessed by the jinn or having been bewitched takes hold of a person, then his thinking becomes confused and his life becomes chaotic; his glands start to malfunction and the signs of possession or bewitchment appear in him. He may suffer convulsions or lose consciousness as the result of what modern psychology calls autosuggestion.

Then anxiety accompanied by intense fear starts to take over his life. His nervous system begins to malfunction, the muscles of the heart tense up and physical symptoms appear. The sick person feels pain in the area of the heart and the pain increases as the fear grows. Other symptoms appear as the result of the malfunction in the nervous system, and there is no part of the body which is not affected by this case of anxiety.

The heart rate increases and may become irregular, the blood pressure rises, the digestive system malfunctions, pains develop in the stomach and the patient's sexual desire may be affected so that he feels no attraction towards his wife; The muscles of the body become tense, and muscle tension in the head leads to migraines.

In fact many of those who go to those who offer treatment using the Noble Qur'aan are suffering from delusions. Very few of them are actually possessed by the jinn, even though they may show symptoms of jinn possession. The fact of the matter, as supported by psychology, is that ongoing anxiety does indeed cause real physical illness, so the pain becomes a physical reality, not just tension. Anxiety may cause stomach ulcers, angina and other problems, which changes a person's life and causes him to lose ambition and neglect his work; it also causes disruption in his marital life, and he becomes a prisoner to delusion and fear.

There is a real remedy for this problem, to be found in psychology if the person has been overtaken by delusions for a long time. If the problem has only recently begun, however, he must recite prayers for protection.



Epilepsy

Definition of epilepsy: Doctors have not been able to give a comprehensive and definitive definition of epilepsy, because of the numerous clinical manifestations of epilepsy, including convulsions.

Epileptic seizures: Doctors use the phrase "epileptic seizure" to describe the sudden attack that happens to a patient, characterized by tension and shaking, accompanied by loss of consciousness. Doctors divide epileptic seizures into two types, grand mal and petit mal. Grand mal seizures are accompanied by a loss of consciousness, whereas petit mal seizures may occur in the early stages and may not be noticed by the patient or by those around him. They last for 3-10 seconds and are not usually accompanied by convulsions. They usually occur suddenly, whereby you will see the patient stop speaking for a moment and then carry on with some loss of focus, or moving from speaking in detail to mumbling. The patient may stare into space for a moment and the go back to what he was doing.

Causes of epilepsy

Doctors link epileptic seizures to three factors, namely:

1- Individual potential and heredity
2- Problems in the brain
3- Changes in neurological activity

But there is another important cause of epilepsy which is that it may be caused by jinn possession. This is something which many doctors do not wish to acknowledge, despite the fact that they admit that there are some kinds of epilepsy for which modern science cannot discover the cause. What is even stranger is that many of those who deny this are from among our own people, whereas many doctors in the West acknowledge this kind of epilepsy. Shaykh 'Abdul-Raaziq *Nawfal* states in his book *'Aalam Al-Jinn Wa'l-Malaa'ikah* that many western scientists acknowledge this, among whom he mentions Carrington, a member of the American Association for Psychological Research. In his book *Modern Spiritual Phenomena,* Carrington mentions the case of possession, and says: it is clear that the case of possession is, at the very least, a real phenomenon and science cannot ignore the matter so long as there are many astonishing facts which support it.[1]

Dr. Bell, in his book *Analysis of Unusual Cases in the Treatment of Mental Illness*, says: We have many cases where we could lift the veil (i.e., discuss them frankly and openly), especially with regard to matters of spirit possession, in the sense that it is a causative factor in mental and nervous illnesses. It seems that spirit possession is more complex than was previously thought. Then he goes on to say: When spiritual practitioners perform wonders of expelling devils and spirits and treating the sick and depressed, all they get from the doctors is a look of contempt and scorn.[2]

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[1] *'Aalam Al-Jinn Wa'l-Malaa'ikah,* p. 82.

[2] *'Aalam Al-Jinn Wa'l-Malaa'ikah,* p. 83.

Dr. James Haleson says in his book on possession that it is an extraordinary impact caused by an independent, intelligent entity on the mind and body of a person; it cannot be denied that possession happens.

Other doctors who affirm that possession does happen are Dr. Carl Wakeland and Dr. Baroz of the University of Minneapolis in America, and Dr. Alexis Carrel, the winner of the Nobel Prize in Medicine and Surgery.[1]

In the past epilepsy was called the "divine sickness" or the "holy sickness", because they believed that this sickness was caused by external forces or the touch of spirits (jinn). The ancients explained this sickness, with its violent and sudden symptoms, as being caused by the influence of evil spirits which entered the body or the brain via the bodily orifices. Some sources even state that the holes that have been found in the skulls of cavemen and some Inca tribes were the result of remedies for epilepsy, the aim of which was to expel the devils or evil spirits through these holes. The ancients also used amulets, incantations and written spells to treat this sickness. Studies state that the clergy played a major role in treating this sickness by calling on the evil spirits by name, overpowering them and expelling them from the patient's body.

Experiences proves that and demonstrates definitively, beyond any shadow of a doubt, that in many cases of epilepsy, where they spoke to the jinn and took a promise from them to depart and never return, when the patient woke up, all traces of the sickness had

[1] op. cit., p. 83.

disappeared. This is not a case of split personality as suggested by some psychologists. The evidence from the Qur'aan and *Sunnah* is sufficient.

Epilepsy in children

Most cases of epilepsy among children involve petit mal seizures, which usually begin around the age of five years and last until approximately the age of twelve. The petit mal seizures grow further apart, or disappear at adolescence, or are replaced by grand mal seizures.

Electronic games and epilepsy in children

Modern studies have proven that electronic games play a major role in causing epilepsy in many children. Medical reports prove that some children have brains that are sensitive to the flickering lights emanating from electronic games. In Britain, between 30,000 and 40,000 children suffer from epilepsy and it was found that 5% of them are sick because of electronic games. In Japan it was found that 200 children did not suffer from epilepsy before, but after medical tests it was proven that they were sick because of electronic games. In France, ten children were recently found to have become sick because of electronic games.[1]

Features by which a case of medical epilepsy may be distinguished:

1- The patient has aggressive tendencies towards others.

[1] *Majallat Al-'Uloom wa'l-Taqniyah, Al-Barnaamaj Al-Thaani,* 17/ 11/1413 AH, *Idhaa'ah Al-Mamlakat Al-'Arabiyyah Al-Sa'oodiyyah.*

2- He thinks that his opinion is the only one that is right, and he does not forgive mistakes on the part of others.
3- His moods and emotions are dull and slow.
4- He sometimes explodes for no reason and with no justification.
5- He often deceives others by his words and actions.
6- He expects others to be kind and helpful.
7- He has mood swings, alternating between love and hate, interest and apathy, kindness and harshness.
8- He is sensitive and easily provoked.
9- He suffers constant anguish because he has no feelings of security or peace of mind.

Treatment of epilepsy

In fact psychology has a primary role to play in the treatment of medical epilepsy. The doctors are specialized in diagnosing the type of epilepsy and analyzing brain scans, then prescribing the kind of treatment needed, whether it be medication, surgery or counselling, depending on the opinion of the doctor. I feel that it is essential for me to quote some of the advices that doctors think are important in cases of epilepsy:

1- The epileptic patient should refrain from doing anything that exposes him to danger, such as swimming, driving a car or mountain climbing.
2- He should not exhaust his eyes by looking at high-frequency flickering lights, such as electronic games in the case of children, or TVs and cinema screens in the case of adults.
3- The patient's family should not exaggerate about

the concerns for the patient, whilst at the same time not neglecting his problem.

4- The family should not resort to provocation, rebuking, pressurizing, scaring or threatening the patient in order to direct his behaviour.

5- The doctor's orders should be followed to the letter, and medication must be taken on time.

6- The patient must avoid all foods and drinks that contain stimulants or triggers, such as smoking and hot foods.

In the case of other types of epilepsy which are caused by the jinn, the remedy is to be found with those who treat sickness by means of the Noble Qur'aan.



Depression

Depression refers to intense sadness. It is a widespread mental illness, indeed one of the most widespread. As for mild sadness or feeling "blue", this is a normal and natural emotion which hardly anyone can escape, not even a believer. Allaah says:

﴿إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟﴾

"Secret counsels (conspiracies) are only from Shaytaan (Satan), in order that he may cause grief to the believers."

(*Al-Mujaadilah* 58:10)

If that sadness increases and takes over a person, it becomes depression.

Signs of depression:

1- Feeling distressed and sad
2- Loss of appetite
3- Lack of focus, forgetfulness
4- Sleep disturbances, weight loss
5- Lack of sexual desire

Causes of depression:

1- External causes
2- Internal causes

1 - External causes

These are factors that are outside a person, such as life

events like losing a loved one, or losing money or social standing. If this person does not have the protection of faith, he will go through several stages until he reaches the stage of depression.

2 - Internal causes

These have to do with the person's physical make-up, such as brain cells, a lack of thyroid hormones or a lack of certain vitamins.

Treatment:

As depression is a mental illness, the treatment for it is by means of the Noble Qur'aan, especially in cases where the causes are external. The patient should be reminded to remember Allaah and to believe in the divine will and decree (*Al-Qada' Wa'l-Qadar*) and the reward for those who are patient. Examples should be given from the lives of the *Sahaabah* and so on. He should also be reminded to recite a great deal of the *Dhikrs* and *Du'aa's* that have been narrated from the Prophet ﷺ for treating worry, grief and distress, such as the following:

1 - It was narrated from Ibn 'Abbaas ﷺ that the Messenger of Allaah ﷺ used to say at times of distress:

«لَا إِلَهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْكَرِيمِ، لَا إِلَهَ إِلَّا اللهُ رَبُّ السَّمٰوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ»

"Laa ilaaha ill-Allaah ul-'azeem Al-haleem, laa ilaaha ill-Allaah Rabb il-'arsh il'azeem, laa ilaaha ill-Allaah Rabb ul-samawaati wa rabb ul-ard wa rabb ul-'arsh il-kareem

(There is no god but Allaah, the Almighty, the

Forbearing; there is no god but Allaah, Lord of the Mighty Throne; there is no god but Allaah, Lord of the heavens, Lord of the earth and Lord of the noble Throne)."[1]

2 - In *Jaami' Al-Tirmidhi* it is narrated from Anas ﷺ that when the Messenger of Allaah ﷺ was distressed by something, he would say:

«يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ»

"Yaa Hayyu yaa Qayyoom, bi Rahmatika astagheeth (O Ever-Living One, O Everlasting One, by Your mercy I seek help)."

3 - And it is narrated from Abu Hurayrah ﷺ that when the Messenger of Allaah ﷺ was worried about something, he would lift his gaze towards heaven and say:

«سُبْحَانَ اللهِ الْعَظِيم»

"Subhaan Allaah il-'Azeem
(Glory be to Allaah, the Almighty)."

And when he strove hard in *Du'aa'* he would say:

«يَا حَيُّ يَا قَيُّومُ»

"Yaa Hayyu yaa Qayyoom
(O Ever-Living One, O Everlasting One)."

4 - In *Sunan Abi Dawood* it is narrated from Abu Bakr Al-Siddeeq that the Messenger of Allaah ﷺ said: "The prayer of the one who is in distress is:

«اللَّهُمَّ أَرْجُو رَحْمَتَكَ فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ،

[1] *Al-Saheehayn*.

وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ»

"Allaahumma arju rahmataka fa la takilni ila nafsi tarfata 'aynin, wa aslah li sha'ni kullahu laa ilaaha illa anta.
(O Allaah, I hope for Your mercy, do not leave me to my own devices for even the blink of an eye, and set all my affairs straight, there is no god but You)."

5 - And it is narrated that Asma' bint 'Umays ﷺ said: The Messenger of Allaah ﷺ said to me:

«أَلَا أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهُنَّ عِنْدَ الْكَرْبِ أَوْ فِي الْكَرْبِ: اللهُ اللهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا»

"Shall I not teach you some words to say at times of distress? *Allaah Allaah rabbiy laa ushriku bihi shay'an* (Allaah Allaah is my Lord and I do not associate anything with Him)." According to one report, it should be said seven times.

6 - In *Musnad Ahmad* it is narrated from Ibn Mas'ood that the Prophet ﷺ said: "No person suffers any anxiety or grief, and says:

«اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرآنَ الْعَظِيمَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللهُ حُزْنَهُ وَهَمَّهُ وَأَبْدَلَهُ مَكَانَهُ فَرَحًا»

"Allaahumma innee 'abduka wa ibn 'abdika wa ibn amatika, naasiyati bi yadika, maadin fiyya hukmuka, 'adlun fiyya qadaa'uka, as'aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fi kitaabika aw 'allamtahu ahadan min khalqika aw ista'tharta bihi fi 'ilm il-ghaybi 'andak an taj'ala Al-Qur'aana rabee' qalbi wa noor sadri wa jalaa'a huzni wa dhahaaba hammi

(O Allaah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety)."

— but Allaah will take away his sorrow and grief, and give him in their stead joy."

7 - In *Sunan Al-Tirmidhi* it is narrated that Sa'd ibn Abi Waqqaas said: The Messenger of Allaah ﷺ said:

«دَعْوَةُ ذِي النُّونِ إِذْ دَعَا رَبَّهُ وَهُوَ فِي بَطْنِ الْحُوتِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَلَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتُجِيبَ لَهُ»

"The prayer of Dhu'l-Noon which he said when he was in the belly of the fish: *'Laa ilaaha illa Anta, subhaanaka inni kuntu min Al-zaalimeen* (none has

the right to be worshipped but You (O Allaah), Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers' (cf. *Al-Anbiya'* 21:87). No Muslim man calls upon Allaah with these words concerning any matter but Allaah will answer him."

According to another report:

«إِنِّي لأَعْلَمُ كَلِمَةً لَا يَقُولُهَا مَكْرُوبٌ إِلَّا فَرَّجَ اللهُ عَنْهُ، كَلِمَةَ أَخِي يُونُسَ»

"I do not know of any words that a person says in distress but Allaah will relieve him of it, except the words of my brother Yoonus."

8 - In *Sunan Abi Dawood* it is narrated that Abu Sa'eed Al-Khudri ﷺ said: The Messenger of Allaah ﷺ entered the mosque one day and saw a man from among the *Ansaar* who was called Abu Umaamah. He said:

«يَا أَبَا أُمَامَةَ مَا لِي أَرَاكَ فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ»

"O Abu Umaamah, why do I see you in the mosque when it is not the time for prayer?"

He said: "Worries and debts that are burdening me."

He said:

«أَلَا أُعَلِّمُكَ كَلَامًا إِذَا أَنْتَ قُلْتَهُ أَذْهَبَ اللهُ عَزَّ وَجَلَّ هَمَّكَ وَقَضَى دَيْنَكَ؟»

"Shall I not teach you some words which, if you say them, Allaah will take away your worries and pay off your debt?"

He said: "Yes, O Messenger of Allaah."

He said: "Say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ»

"Allaahumma inni a'oodhu bika min Al-hammi wa'l-hazani wa a'oodhu bika min a'l'ajzi wa'l-kasali wa a'oodhu bika min a'l-jubni wa'l-bukhli wa a'oodhu bika min ghalbat il-dayn wa qahr il-rijaal
(O Allaah, I seek refuge with You from worry and grief, and I seek refuge with You from incapacity and laziness, and I seek refuge with You from cowardice and miserliness, and I seek refuge with You from being heavily in debt and from being overcome by men)."

He said: I said it and Allaah took away my worries and paid off my debt for me.

9 - In *Sunan Abi Dawood* it is narrated that Ibn 'Abbaas ﷺ said: The Messenger of Allaah ﷺ said:

«مَنْ لَزِمَ الاسْتِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا وَمِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ»

"Whoever persists in praying for forgiveness, Allaah will give him a way out from every worry and distress, and will provide for him from (sources) he never could imagine."

10 - Ibn 'Abbaas narrated that the Prophet ﷺ said:

«مَنْ كَثُرَتْ هُمُومُهُ وَغُمُومُهُ فَلْيُكْثِرْ مِنْ قَوْلِ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ»

"Whoever has many worries and concerns, let him frequently recite: *Laa hawla wa laa quwwata illa Billaah* (there is no power and no strength except with Allaah)."

It is proven in *Al-Saheehayn* that this is one of the treasures of Paradise. In *Al-Tirmidhi* it says that it is one of the gates of Paradise.

There follow fourteen reminders for the one who is suffering from worry, distress, sorrow and depression:

1- *Tawheed Al-Ruboobiyyah* (Unity of Divine Lordship)
2- *Tawheed Al-Uloohiyyah* (Unity of Divinity)
3- To declare that Allaah is far above mistreating His slave or punishing him without any cause on the part of the slave himself.
4- Admission on the part of the slave that he is the wrongdoer.
5- Beseeching Allaah by the most beloved of names to Him, which are His Names and Attributes. Among the most comprehensive in meaning of His Names and Attributes are the Names *Al-Hayyu* (the Ever-Living), *Al-Qayoom* (the Eternal).
6- Seeking the help of Allaah Alone.
7- Affirming one's hope in Allaah.
8- Putting one's trust in Allaah in a real sense and handing over all one's affairs to Him, recognizing that one's forelock is in His hand, that Allaah runs all one's affairs as He wills, that His command is ever executed and that His decree is just.

9- Letting his heart graze, as it were, in the garden of the Qur'aan, seeking its light in order to dispel the darkness of doubts, whims and desires.
10- Seeking the forgiveness of Allaah.
11- Repentance
12- *Jihaad* (striving for the sake of Allaah).
13- *Salaat* (prayer)
14- Admitting that one has no power or strength at all, and attributing them to the One Who holds them in His hand.

With regard to depression whose causes are internal, its treatment is to be sought from psychologists, especially if medical tests and equipment detect the presence of a defect in the brain cells or a hormone deficiency. If there is no clear medical cause, there is no harm in performing *Ruqyah* be reciting the Qur'aan, especially since depression is one of the symptoms of jinn possession. There is no conflict between the Qur'aanic remedies and psychology.



Anxiety

Anxiety refers to fidgeting and restlessness; it is the opposite of tranquility. Anxiety is a type of psychological illness that is characterized by tension, fear and dread, whether that is related to specific matters or is unclear. It may also become chronic.

Anxiety is something that all people go through when faced with certain circumstances, but people vary with regard to how well protected they are psychologically and in the degree of individual potential and feelings of anxiety. The circumstances and events surrounding each individual also vary.

Symptoms of anxiety

1- Pain in the heart; irregular heartbeat
2- Feelings of doom and loss of equilibrium
3- Continuous, intense headache
4- Tossing and turning; insomnia
5- Poor memory and difficulty in thinking

And there are many other symptoms of anxiety.

Main causes of anxiety

1- Apprehensiveness and expecting the worst with regard to things, specific or otherwise.
2- Conflict between one's inclinations and the restrictions that prevent him from fulfilling those inclinations.
3- Mental or physical exhaustion, which are connected to one another.

The longer the period of anxiety lasts, it becomes chronic and the symptoms of exhaustion appear, as well as physical illnesses such as heart problems, blood pressure, ulcers in the stomach and intestine, and many other physical diseases.

Treatment of anxiety

As anxiety is the opposite of tranquility, in the Book of Allaah and the *Sunnah* of His Prophet there is protection and a remedy for the sickness of anxiety. Allaah says:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ﴾

"Those who believed (in the Oneness of Allaah – I-slamic Monotheism), and whose hearts find rest in the remembrance of Allaah verily, in the remembrance of Allaah do hearts find rest."

(*Al-Ra'd* 13:28)

If the cause of anxiety is fear and apprehensiveness, Islam deals with this problem. Man's fear stems from three main issues: provision, death and being doomed or blessed. Allaah guarantees these matters, as He says:

﴿وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

"And so many a moving (living) creature carries not its own provision! Allaah provides for it and for you. And He is the All-Hearer, the All-Knower."

(*Al-'Ankaboot* 29:60)

﴿إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ﴾

"Verily, Allaah is the All-Provider, Owner of Power, the Most Strong."

(*Al-Dhaariyaat* 51:58)

﴿وَفِي ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾

"And in the heaven is your provision, and that which you are promised."

(*Al-Dhaariyaat* 51:22)

Concerning death, Allaah says:

﴿وَهُوَ ٱلَّذِى يُحْيِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ﴾

"And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?"

(*Al-Mu'minoon* 23:80)

Similarly, being doomed or blessed, harm and benefit, all these matters are in the hand of One and One Alone, and indeed have been written for man whilst he was in his mother's womb.

If the cause of anxiety is an inner conflict between a person's inclinations and the limits that prevent him from fulfilling those aspirations, the Qur'aan guides the Muslim to follow the truth; it disciplines those inclinations and puts them in their proper place. Islam does not block the inclinations of the soul and body that are based on *Fitrah* (sound human nature). The Prophet of Allaah ﷺ said, according to a *Saheeh Hadeeth*:

«إِنِّي أَنَامُ وَأَقُومُ، وَأَصُومُ وَأُفطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

"I sleep and I get up (to pray at night), I fast (some days) and I do not fast (other days), and I marry women. Whoever turns away from my *Sunnah* is not of me."

But each thing is put in its proper place.

Similarly the acts of worship, such as prayer, remembrance of Allaah (*Dhikr*) and reading the Qur'aan, all instill tranquility in the heart and give it a connection to the Lord, may He be exalted. They give man spiritual energy and dispel his fears and feelings of being alone, because they give man a direct connection to his Creator and Lord, the One Who is in control of his affairs. It is narrated in a *Saheeh* report that if the Prophet ﷺ was distressed by something, he would say:

«أَرِحْنَا بِالصَّلَاةِ يَا بِلَالُ»

"Let us find comfort in prayer, O Bilaal."

And he said:

«جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

"My delight is in prayer."

Prayer was a comfort and a delight to him ﷺ.

The Qur'aan and *Sunnah* are a complete way of life, in which is protection and treatment for sickness which puts an end to all traces of anxiety.



Attributes of the balanced believer

The branches of faith: the pious believer is the one who is following all the branches of faith. If we want to express the completeness of faith, with all its main elements and branches, we will find that the best word is *Taqwa* (piety, consciousness of Allaah). The pious believer who is following all the branches of faith does what Allaah has commanded him and avoids what Allaah has forbidden him.

The word branch refers to a part of something. The Prophet ﷺ said:

«الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَعْلَاهَا، قَوْلُ: لَا إِلَهَ إِلَّا اللهُ وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ»

"Faith has seventy-odd branches, the highest of which is saying *Laa ilaaha ill-Allaah* and the lowest of which is removing something harmful from the road. And *Haya'* (modesty, shyness) is part of faith."

How great is the need of the Muslims in general, and the sick person in particular, to follow all of these branches and to know the commands and prohibitions, in order to protect and treat himself from the sicknesses caused by jinn possession, witchcraft and the evil eye, and from all kinds of sickness.

List of qualities that lead to completeness of faith

The branches of faith:

1- Belief in Allaah: in His existence and Oneness, in the perfection of His Essence and Attributes; belief that everything other than Him is created by Him
2- Belief in the Messengers of Allaah
3- Belief in the Books of Allaah
4- Belief in the angels
5- Belief in the divine decree
6- Belief in the Last Day
7- Love of Allaah
8- Fear of Allaah
9- Hope in Allaah
10- Trust in Allaah
11- Loving the Prophet ﷺ
12- Venerating the Prophet ﷺ and following his *Sunnah*
13- Sincerity and not showing off
14- Repentance
15- Gratitude for the blessings of Allaah
16- Patience
17- Mercy, compassion
18- *Haya'* (modesty, shyness)
19- Reading and venerating the Qur'aan
20- Seeking knowledge and teaching others
21- Spreading knowledge and teaching others
22- *Du'aa'* (supplication)

23- *Dhikr* (remembering Allaah) and praying for forgiveness
24- Guarding one's tongue and avoiding idle speech
25- Purifying oneself physically and spiritually
26- Offering obligatory and *Nawafil* prayers
27- Giving obligatory and *Nawafil Zakaah*
28- Observing obligatory and *Nawafil* fasts
29- Performing obligatory and *Nawafil Hajj*
30- *I'tikaaf*
31- *Jihad* for the sake of Allaah
32- Guarding the borders for the sake of Allaah
33- Being careful of one's religious commitment
34- Offering expiation
35- Fulfilling vows
36- Keeping promises
37- Fulfilling trusts
38- Prohibition of crimes against people
39- Refraining from *Haraam* sources of wealth
40- Moderation in spending
41- Protecting honour
42- Being happy when doing good and sad when doing bad
43- Obeying the ruler
44- Enjoining what is good and forbidding what is evil
45- Cooperating in righteousness and piety
46- Adhering to the way of the *Jamaa'ah* (the mainstream of Islam)
47- Being just
48- Honouring one's parents
49- Upholding the ties of kinship

50- Having a good attitude
51- Reconciling between people
52- Keeping away from the set limits
53- Establishing the commands of Allaah
54- Honouring one's neighbour
55- Returning the greetings of *Salaam*
56- Visiting the sick
57- Saying *Yarhamuk Allaah* (May Allaah have mercy on you) to one who sneezes
58- Honouring one's guest
59- Asceticism (*Zuhd*)
60- Protective jealousy (*Gheerah*)
61- Generosity
62- Compassion towards the young and respect towards the old
63- Loving for one's brother what one loves for oneself
64- Being careful in spending by spending appropriately
65- Proper dealing by ensuring that all one's earnings are *Halaal*
66- Refraining from harming people
67- Offering the funeral prayer for the dead etc.
68- Concealing those who have committed sin
69- Protecting children's rights
70- Loving for the sake of Allaah
71- Hating for the sake of Allaah
72- Humility
73- Avoiding idle pursuits
74- Shunning the *Kuffaar*
75- Drawing close to people of religious commitment

76- Accepting the divine decree
77- Removing harmful things from the road

This list has been selected from a number of *Ahaadeeth* which speak of the branches of faith.

Al-Shaatibi (may Allaah have mercy on him) gave a list of commands and prohibitions which included every good characteristic that is enjoined in the Qur'aan and *Sunnah*, and every bad characteristic which is forbidden in the Qur'aan and *Sunnah*, but the list does not include what is of a specific nature, such as prayer and *Zakaah*, avoiding sins that are punishable by the *Hudood* punishments, and specific things that are prohibited. What I wanted to include is every command and prohibition in general. This list draws up a way of reforming and purifying souls, and it calls us to draw closer to Allaah by means of *Nawafil* acts of worship.

There follows the list chosen by *Al-Shaatibi* of general commands:

The most important characteristics enjoined in general terms:

1- Justice
2- Kindness
3- Fulfilling promises
4- Showing tolerance and forgiveness
5- Turning away from one who is ignorant
6- Patience
7- Gratitude
8- Helping relatives and the poor and needy
9- Being moderate in abstaining and spending

10- Responding in the way that is better
11- Fear (of Allaah)
12- Hope (in Allaah)
13- Devotion to Allaah
14- Being fair in weighing and measuring
15- Following the Straight Path
16- Remembering Allaah (*Dhikr*)
17- Righteousness
18- Responding to the call of Allaah
19- Fearing Allaah
20- Being humble towards the believers
21- *Da'wah* for the sake of Allaah
22- Making *Du'aa'* for the believers
23- Sincerity
24- Delegating one's affairs to Allaah
25- Turning away from idle speech
26- Keeping trusts
27- Praying at night (*Qiyaam Al-layl*)
28- Supplication and beseeching
29- Putting one's trust in Allaah
30- Not being too concerned with worldly things
31- Seeking the Hereafter
32- Turning to Allaah
33- Enjoining what is good
34- Forbidding what is evil
35- *Taqwa*
36- Humility
37- Expressing one's need of Allaah
38- Purity of heart
39- Ruling according to the truth

40- Following that which is good
41- Repentance
42- Fear of Allaah
43- Testifying when required to do so
44- Shunning the ignorant
45- Seeking refuge with Allaah from the whisper of the *Shaytaan*
46- Venerating Allaah
47- Reminding others
48- Speaking of blessings
49- Reading the Qur'aan
50- Cooperating in truth
51- Fear of punishment
52- Hope of reward
53- Always being sincere
54- Remembering that Allaah is watching
55- Speaking words of truth
56- Hastening to do good
57- Controlling one's anger
58- Upholding the ties of kinship
59- Referring to Allaah and His Messenger in cases of dispute
60- Submitting to the command of Allaah
61- Being steadfast
62- Keeping silent
63- Relying on Allaah
64- Reconciling between people
65- Loving for the sake of Allaah
66- Being harsh with the *Kuffaar*
67- Being compassionate towards the believers

68- Charity[1]

List of major sins that have to do with one's inward attitude

1- Associating others with Allaah (*Shirk*)
2- Minor *Shirk* (showing off)
3- Hidden anger, grudges and envy
4- Arrogance, self-admiration and showing off
5- Deceit
6- Hypocrisy
7- Wronging others
8- Turning away from people out of arrogance and scorning them
9- Indulging in that which is of no benefit
10- Greed
11- Fear of poverty
12- Being angry with the divine decree
13- Looking at the rich and venerating them because of their richness
14- Mocking the poor because of their poverty
15- Stinginess
16- Competing in worldly gains and showing off
17- Adorning oneself for others with things with which it is forbidden to adorn oneself
18- Compromising religious principles
19- Loving to be praised for what one has not done
20- Being reoccupied with the faults of others whilst ignoring one's own faults
21- Forgetting blessings

[1] *Al-Muwaafaqaat* by Al-Shaatibi, 3/135.

22- Strong feelings for religions other than the religion of Allaah
23- Not accepting the decree of Allaah
24- Not taking the rights and commands of Allaah seriously
25- Mocking the slaves of Allaah, looking down on them and despising them
26- Following whims and desires, and turning away from the truth
27- Cheating and deceiving
28- Desiring the life of this world
29- Being stubborn in rejecting the truth
30- Thinking badly of Muslims
31- Not accepting the truth because it goes against one's own whims and desires, or hating those who speak the truth
32- Rejoicing in sin
33- Persisting in sin
34- Loving to be praised for doing acts of worship
35- Being content with the life of this world
36- Forgetting Allaah and the Hereafter
37- Being angry when one is offended and avenging oneself even when one is in the wrong
38- Feeling safe from the plot of Allaah by getting carried away in sin and relying on Allaah's mercy
39- Despairing of the mercy of Allaah
40- Thinking badly of Allaah
41- Despairing of the mercy of Allaah
42- Acquiring knowledge for worldly gain (showing off)
43- Concealing knowledge

44- No acting upon one's knowledge
45- Showing off one's knowledge out of pride
46- Undermining the position of the scholars and belittling them.
47- Deliberately telling lies about Allaah
48- Deliberately telling lies about the Messenger of Allaah ﷺ
49- Introducing bad ways
50- Abandoning the *Sunnah*
51- Not believing in the divine decree
52- Not fulfilling promises
53- Loving wrongdoing or evildoing
54- Hating the righteous
55- Offending the close friends of Allaah and taking them as enemies
56- Cursing time
57- Saying a word that could cause a great deal of mischief and harm
58- Being ungrateful for blessings
59- Showing evil behaviour and foul language so as to make people fear you and avoid your evil



List of things that are forbidden in general terms

Characteristics that are forbidden in the Noble Qur'aan in general terms, in the order in which they were selected by Al-Shaatibi:

1- *Zulm* (wrongdoing, oppression)
2- Immorality
3- Consuming the wealth of orphans
4- Following misleading paths
5- Extravagance and waste
6- Stinginess
7- Sin
8- Negligence
9- Arrogance
10- Being content with this world rather than the Hereafter
11- Feeling safe from the plot of Allaah
12- Splitting into factions on the basis of whims and desires
13- Transgressing and despairing of the mercy of Allaah
14- Being ungrateful for blessings
15- Rejoicing in this world
16- Being proud of worldly accumulation
17- Loving this world
18- Giving less in weights and measures
19- Spreading corruption on earth
20- Following one's forefathers blindly
21- Tyranny
22- Feeling at ease with wrongdoers
23- Turning away from *Dhikr* (remembrance of Allaah)

24- Breaking promises
25- Doing evil
26- Disobeying one's parents
27- Extravagance
28- Following conjecture
29- Walking on the earth with conceit and arrogance
30- Obeying one who follows his whims and desires
31- Associating others in worship with Allaah
32- Following whims and desires
33- Preventing others from following the way of Allaah
34- Committing crimes
35- Forgetfulness
36- Transgression
37- Bearing false witness
38- Lying
39- Religious extremism
40- Despair
41- Showing off
42- Being content with this world
43- Following whims and desires
44- Overburdening oneself
45- Mocking the signs of Allaah
46- Seeking a hasty response in *Du'aa'*
47- Praising oneself
48- Name calling
49- Greed
50- Panic
51- Confusion
52- Reminding others of favours

53- Miserliness
54- Slandering and backbiting
55- Being careless about prayer
56- Showing off
57- Not lending to others
58- Selling the signs of Allaah for a small price
59- Dressing truth as falsehood
60- Concealing knowledge
61- Hardheartedness
62- Following in the footsteps of the *Shaytaan*
63- Deliberately taking risks that could be fatal
64- Following charity with reminders and annoyance
65- Following ambiguous texts
66- Taking *Kaafir*s as close friends
67- Loving praise for what one has not done
68- Envy
69- Refusing to accept the laws of Allaah
70- Accepting the rule of a tyrant
71- Feeling weak before enemies and traitors
72- Accusing an innocent person of sin
73- Opposing Allaah and His Messenger
74- Following a path other than that of the believers
75- Turning away from the straight path
76- Uttering evil in public
77- Cooperating in sin and transgression
78- Ruling by something other than that which Allaah has revealed
79- Accepting bribes to avoid ruling according to *Sharee'ah*
80- Enjoining evil

81- Forbidding good
82- Forgetting Allaah
83- Hypocrisy
84- Worshipping Allaah as it were upon the edge (i.e. in doubt)
85- Thinking badly of others
86- Spying
87- Backbiting
88- False oaths



Chapter 5

Strong protection against the evil devils and stubborn tyrants

- *Dhikr* for morning and afternoon
- Various *Dhikrs*

Chapter 5

Strong protection against the evil devils and stubborn tyrants

Dhikrs for Morning and Afternoon

The Muslim should recite these *Dhikrs* after *Fajr* prayer and after *'Asr* prayer, until sunset.

They are a strong fortress for the one who persists in reciting them at these times, and the *Shaytaan* will find no way to affect him:

Al-Faatihah :

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾

"In the Name of Allaah, the Most Gracious, the Most Merciful."

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَٰنِ الرَّحِيمِ ○ مَالِكِ يَوْمِ الدِّينِ ○ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

"All the praises and thanks be to Allaah, the Lord of the 'Aalameen (mankind, jinn and all that exists).

The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray."

(*Al-Faatihah* 1:1-7)

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾

In the Name of Allaah, the most Gracious, the most Merciful:

﴿الٓمٓ ○ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ○ ٱلَّذِينَ
يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ○
وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ
يُوقِنُونَ ○ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

"Alif-Laam-Meem. [These letters are one of the miracles of the Qur'aan and none but Allaah (Alone) knows their meanings.] This is the Book (the Qur'aan), whereof there is no doubt, a guidance to those who are Al-Muttaqoon [the pious believers of Islamic Monotheism who fear Allaah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained)]. Who believe in the Ghayb (the unseen) and perform As-Salaah (Iqaamat-as-Salaah), and spend out of what we have provided for them [i.e. give Zakaah, spend on themselves, their parents, their children, their wives,

and also give charity to the poor and also in Allaah's Cause - Jihad]. And who believe in (the Qur'aan and the Sunnah) which has been sent down (revealed) to you (Muhammad) and in that which were sent down before you [the Tawraat (Torah) and the Injeel (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). They are on (true) guidance from their Lord, and they are the successful."

(*Al-Baqarah* 2:1-5)

And Allaah says:

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ﴾

"And your Ilaah (God) is One Ilaah (God – Allaah), Laa ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful."

And Allaah says:

(*Al-Baqarah* 2:163)

﴿اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

"Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and

whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursiy (Footstool) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."

(*Al-Baqarah* 2:255)

And Allaah says:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ○ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ﴾

"The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' – and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' Allaah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a

burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlaa (Patron, Supporter and Protector) and give us victory over the disbelieving people.' "
(*Al-Baqarah* 2:285-286)

And Allaah says:

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ
لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"Allaah bears witness that Laa ilaaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. Laa ilaaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise."
(*Aal 'Imraan* 3:18)

And Allaah says:

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ
ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ
وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ
○ ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ○ وَلَا
تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ
ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ﴾

"Indeed, your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the

day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allaah, the Lord of the 'Aalameen (mankind, jinn and all that exists)! Invoke your Lord with humility and in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allaah's Mercy is (ever) near unto the good doers."

(*Al-A'raaf* 7:54-56)

And Allaah says:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ○ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ﴾

"Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you; for the believers (he is) full of pity, kind, and merciful. But if they turn away, say (O Muhammad): "Allaah is sufficient for me. Laa ilaaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

(*Al-Tawbah* 9:128-129)

And Allaah says:

﴿فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ○ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ○ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ﴾

"So glorify Allaah [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishaa') night prayers], and when you enter the morning [i.e. offer the (Fajr) morning prayer]. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e. offer Zuhr prayer). (Ibn 'Abbaas said: 'These are the five compulsory congregational prayers mentioned in the Qur'aan.') *He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected)."*

(*Al-Room* 30:17-19)

And Allaah says:

﴿وَٱلصَّٰٓفَّٰتِ صَفًّا ○ فَٱلزَّٰجِرَٰتِ زَجْرًا ○ فَٱلتَّٰلِيَٰتِ ذِكْرًا ○ إِنَّ إِلَٰهَكُمْ
لَوَٰحِدٌ ○رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ○ إِنَّا زَيَّنَّا
ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ○ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ○ لَّا يَسَّمَّعُونَ
إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ○ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ○
إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ﴾

"By those (angels) ranged in ranks (or rows). By those (angels) who drive the clouds in a good way. By those (angels) who bring the Book and the Qur'aan from Allaah to mankind. Verily, your Ilaah (God) is indeed One (i.e. Allaah); Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. Verily, We have adorned the near heaven with the stars (for beauty).

And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness."

(*Al-Saaffaat* 37:1-10)

And Allaah says:

﴿حمٓ ○ تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ○ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ
ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ إِلَيْهِ ٱلْمَصِيرُ﴾

'Haa. Meem. [These letters are one of the miracles of the Qur'aan, and none but Allaah (Alone) knows their meanings.] The revelation of the Book (this Qur'aan) is from Allaah, the All Mighty, the All Knower. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). Laa ilaaha illa Huwa (none has the right to be worshipped but He), to Him is the final return."

(*Ghaafir* 40:1-3)

And Allaah says:

﴿يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَـٰنٍ ○ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
○ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ﴾

"O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allaah)! Then which of the Blessings of your Lord will you both (jinn and men) deny? There will be sent against you both,

smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves."

(*Al-Rahmaan* 55:33-35)

«أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

"A'oodhu Billaah il-samee' il-'aleem min Al-Shaytaan il-rajeem

(I seek refuge with Allaah, the All-Hearing, All-Knowing, from the accursed *Shaytaan*) — three times."

And Allaah says:

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ○ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ○ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ○ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"Had We sent down this Qur'aan on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allaah. Such are the parables which We put forward to mankind that they may reflect. He is Allaah, beside Whom Laa ilaaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allaah, beside Whom Laa ilaaha illa Huwa (none has the right to be worshipped but He), the King, the Noble, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the

Compeller, the Supreme. Glory be to Allaah! (High is He) above all that they associate as partners with Him. He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise."

(*Al-Hashr* 59:21-24)

And Allaah says:

﴿رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا﴾

"(He Alone is) the Lord of the east and the west; Laa ilaaha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakeel (Disposer of your affairs)."

(*Al-Muzzammil* 73:9)

And Allaah says:

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ○ ٱللَّهُ ٱلصَّمَدُ ○ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ﴾

"Say (O Muhammad): He is Allaah, (the) One. Allaah us Samad [Allaah – the Self Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none coequal or comparable unto Him."

(*Al-Ikhlaas* 112) – three times

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ○ مِن شَرِّ مَا خَلَقَ ○ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ○ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ○ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

"Say: I seek refuge with (Allaah), the Lord of the daybreak, from the evil of what He has created, and

from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), and from the evil of those who practise witchcraft when they blow in the knots, and from the evil of the envier when he envies."

(*Al-Falaq* 113) – three times

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝ مَلِكِ ٱلنَّاسِ ۝ إِلَـٰهِ ٱلنَّاسِ ۝ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ﴾

"Say: I seek refuge with (Allaah) the Lord of mankind, the King of mankind –, the Ilaah (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allaah). Who whispers in the breasts of mankind. Of jinn and men."

(*An-Naas* 114) – three times

«بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ»

"Bismillaah illaahi laa yadurru ma'a ismihi shay'un fi'l-ard wa la fi'l-sama' wa huwa Al-samee' ul-'aleem (In the Name of Allaah with Whose name nothing is harmed on earth nor in heaven, and He is the All-Hearing, All-Knowing)' three times."

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

"A'oodhu bi kalimaat Allaah il-taammah min sharri ma khalaqa

(I seek refuge in the perfect words of Allaah from

the evil of that which He has created), three times."

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنَ غَضَبِهِ، وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ»

"A'oodhu bi kalimaat-illaah il-taammati min ghadabihi wa 'iqaabihi wa min sharri 'ibaadihi wa min hamazaat Al-shayaateen wa an yahduroon
(I seek refuge in the perfect words of Allaah from His wrath and punishment, and from the evil of His slaves, and from the whispers of the devils and from their being present)."

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنَ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتْنَةِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ، إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمٰنُ، اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ، أَعْلَمُ أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا»

"A'oodhu bi kalimaat-illaah il-taammati, min sharri ma yanzilu min Al-samaa'i wa ma ya'ruj fiha, wa min sharri ma dhara'a fi'l-ardi wa min sharri ma yakhruju minha, wa min sharri fitnati'l-layli wa'l-nahaar, wa min sharri tawaariq il-layli wa'l-nahaar, illa taariqin yatruqu bi khayr, ya Rahmaan. Allaahumma anta rabbiy, laa ilaaha illa anta, 'alayka tawwakaltu wa anta rabb Al-'arsh il-'azeem. Ma

shaa'a Allaahu kaana wa ma lam yasha' lam yakun wa laa hawla wa laa quwwata illa Billaah il-'Aliy il-'Azeem. A'lamu anna Allaaha 'ala kulli shay'in qadeer wa anna Allaaha qad ahaata bi kulli shay'in 'ilman

(I seek refuge in the perfect words of Allaah which no righteous or evildoer can fully comprehend, from the evil of that which He has created and brought into being, and from the evil of that which descends from the heavens, and from the evil of that which ascends therein, and from the evil of that which He has created on earth, and from the evil of that which emerges therefrom, and from the evil of the trials of night and day, and from the evil of those who come at night, except those who bring good, O Most Merciful. O Allaah, You are my Lord, there is no god but You. In You have I put my trust and You are the Lord of the mighty Throne. Whatever Allaah wills happens and whatever He does not will does not happen. There is no power and no strength except with Allaah. I know that Allaah is Able to do all things and that Allaah has encompassed all things with His knowledge)."

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ

شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي»

"Allaahumma inni a'oodhu bika min sharri nafsi wa min sharri kulli daabbatin anta aakhidhun bi naasiyatiha, inna rabbiy 'ala siraatin mustaqeem. Allaahumma inni as'aluka Al-'aafiyah fi'l-dunya wa'l-aakhirah. Allaahumma inni as'aluka Al-'afw wa'l-'aafiyah fi deeni wa dunyaaya wa ahli wa maali. Allaahumma astur 'awraati wa aamin raw'aati. Allaahumma ihfazni min bayna yadayya wa min khalfi wa 'an yameeni wa 'an shimaali wa min fawqi wa a'oodhu bi 'azamatika an ughtaala min tahti
(O Allaah, I seek refuge with You from the evil of my own self and from the evil of every creature You seize by the forelock (i.e., have full control over). Verily my Lord is on a straight path. O Allaah, I ask You for well-being in this world and in the Hereafter. O Allaah, I ask You for forgiveness and well-being in my religious and worldly affairs, and my family and my wealth. O Allaah, conceal my faults and keep me safe from the things that I fear. O Allaah, protect me from the front and from behind, and on my right and on my left and from above, and I seek refuge in Your greatness from receiving unexpected harm from below me [being swallowed up by the earth])."

«اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»

"Allaahumma Anta Rabbee laa ilaah illa Anta, khalaqtani wa ana 'abduka wa ana 'ala 'ahdika wa wad'ika maa asta'tu, a'oodhu bika min sharri ma sana'tu aboo'u laka bi ni'matika 'alayya wa aboo'u laka bi dhanbi, faghfir li fa innahu laa yaghfir Al-dhunoob illa anta
(O Allaah, you are my Lord. None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You)."

«آمَنْتُ بِاللهِ الْعَظِيمِ وَحْدَهُ، وَكَفَرْتُ بِالْجِبْتِ وَالطَّاغُوتِ وَاسْتَمْسَكْتُ بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا، وَاللهُ سَمِيعٌ عَلِيمٌ»

"Aamantu Billaah il-'Azeem wahdahu wa kafartu bi'l-jibti wa'l-taaghoot wa astamsaktu bi'l-'urwat il-wuthqa allati la infisaam laha wa Allaahu samee'un 'aaleem
(I believe in Allaah the Almighty Alone, and I disbelieve in all false deities, and I have grasped the most trustworthy handhold that will never break, and Allaah is All-Hearing, All-Knowing)."

«أَسْتَغْفِرُ اللهَ الْعَظِيمَ، الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ»

"Astaghfir-Allaah Al-'Azeem allaadhi laa ilaaha illa

huwa Al-Hayyu Al-Qayyoom wa atoobu ilayh
(I seek the forgiveness of Allaah, besides Whom there is no other god, the Ever-Living, Eternal, and I repent to Him) — three times."

«رَضِينَا بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، حَسْبِيَ اللهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ»

"*Radeena billaahi rabban wa bi'l-Islami deenan wa bi Muhammadin (S) nabiyyan, hasbi Allaah laa ilaaha illa huwa, 'alayhi tawakkaltu wa huwa rabb Al-'arsh il-'azeem*
(We are content with Allaah as our Lord, Islam as our religion and Muhammad (ﷺ) as our Prophet; Allaah is sufficient for me, besides Whom there is no other god; in Him do I put my trust and He is the Lord of the Mighty Throne) — seven times."

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"*Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer*
(There is no god but Allaah alone, with no partner or associate; His is the Dominion, to Him be all praise, and He is able to do all things) — one hundred times."

«سُبْحَانَ اللهِ وَبِحَمْدِهِ»

"*Subhaan Allaah wa bi hamdih*
(Glory and praise be to Allaah) — one hundred times."

«أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ»

"Astaghfir Allaah wa atoobu ilayh
(I seeks the forgiveness of Allaah and I repent to Him) – one hundred times."

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

"Allaahumma salli 'ala Muhammadin wa 'ala aali Muhammadin kamaa salayta 'ala aali Ibraaheem, AllaahUmmah baarik 'ala Muhammadin wa 'ala aali Muhammadin kamaa baarakta 'ala aali Ibraaheem fi'l-'aalameen innaka Hameedun Majeed
(O Allaah, send prayer upon Muhammad and upon the family of Muhammad, as You sent prayers upon the family of Ibraaheem. O Allaah, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon the family of Ibraaheem among the nations; You are indeed Worthy of Praise, Full of Glory) – ten times."

«سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ»

"Subhaan Allaah wa bi hamdihi 'adada khalqihi wa ridaa nafsihi wazinata 'arshihi wa midaada kalimaa-tihi
(Glory be to Allaah and praise be to Him (as great as) the number of His creatures, the extent

of His satisfaction, the weight of His domain and the ink (needed to write down His countless) signs (of presence, omnipotence and grace)-- three times."

«اللَّهُمَّ إِنِّي أَصْبَحْتُ (وَفِي الْمَسَاءِ يَقُولُ: أَمْسَيْتُ) أُشْهِدُكَ وَأُشْهِدُ مَلَائِكَتَكَ وَحَمَلَةَ عَرْشِكَ وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ»

"Allaahumma inni asbahtu (in the evening: amsaytu) ushhiduka wa ushhidu malaa'ikataka wa hamalat 'arshika wa jamee' khalqaka, innaka anta Allaah, laa ilaaha illa anta wahdaka laa shareeka lak, wa anna Muhammadan 'abduka wa rasooluka –
(O Allaah, I have reached the morning (in the evening: I have reached the evening) and I call upon You, Your angels and the bearers of Your Throne to witness that You are Allaah, there is no god except You, with no partner or associate, and that Muhammad is Your slave and Messenger)—four times."

«اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ اللَّهُمَّ مَا أَصْبَحَ (وَفِي الْمَسَاءِ يَقُولُ: أَمْسَىٰ) بِي مِنْ نِعْمَةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، اللَّهُمَّ إِنِّي أَصْبَحْتُ (فِي الْمَسَاءِ يَقُولُ: أَمْسَيْتُ) مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ، فَأَتِمَّ عَلَيَّ نِعْمَتَكَ وَعَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالآخِرَةِ»

"Allaahumma bika asbahnaa wa bika amsaynaa wa

bika nayha wa bika namoot wa ilayka Al-nushoor. Ma asbaha (in the evening: ma amsa) bi min ni'mah aw bi ahadin min khalqika fa minka wahdaka laa shareeka lak, fa laka'l-hamd wa laka'l-shukr. Allaahumma inni asbahatu (in the evening: inni amsaytu) minka fi ni'matin wa 'aafiyah wa sitr, fa atimma 'alayya ni'mataka wa 'aafiyataka wa sitraka fi'l-dunya wa'l-aakhirah

(O Allaah, by Your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die, and unto You is our resurrection. Whatever blessing I have or any of Your creatures has in the morning (or in the evening) is from You alone, and You have no partner or associate. To You be praise and thanks. O Allaah, I have reached the morning (in the evening: the evening) with blessing, well-being and concealment from You, so complete for me Your blessing, well-being and concealment in this world and in the Hereafter) — three times."

«أَصْبَحْنَا (وَفِي الْمَسَاءِ يَقُولُ: أَمْسَيْنَا) عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ، أَصْبَحْنَا (أَمْسَيْنَا) وَأَصْبَحَ (أَمْسَى) الْمُلْكُ للهِ، وَالْحَمْدُ للهِ لَا إِلَهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ، (وَفِي الْمَسَاءِ يَقُولُ: اللَّيْلَةِ) وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ، (وَفِي الْمَسَاءِ يَقُولُ: اللَّيْلَةِ) وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ

بِكَ مِنَ الْكَسَلِ، رَبِّ أَعُوذُ بِكَ مِنْ سُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ)

"Asbahna (amsayna) 'ala fitrat il-Islam wa 'ala kalimat il-ikhlaas, wa 'ala deeni nabiyyina Muhammad (ﷺ) wa 'ala millati abeena Ibraaheema haneefan musliman wa ma kaana min Al-mushrikeen. Asbahna (amsayna) wa asbaha (amsaa) Al-mulku Lillaahi wa'l-hamdu Lillaahi wa laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer. Rabbiy as'aluka khayra hadha'l-yawm (Al-laylah) wa khayra ma ba'dahu, wa a'oodhu bika min sharri hadha'l- yawm (Al-laylah) wa sharri ma ba'dahu. Rabbiy 'a'oodhu bika min Al-kasali. Rabbiy a'oodhu bika min soo' il-kibar. Rabbiy a'oodhu bika min 'adhaabin fi'l-naar wa 'adhaabin fi'l-qabr

(We rise upon the *Fitrah* of Islam, and the word of pure faith, and the religion of our Prophet Muhammad (ﷺ) and the religion of our forefather Ibraaheem, who was a Muslim and of true faith, and was not of those who associate others with Allaah. We have reached the morning (evening) and at this very time unto Allaah belongs all sovereignty, and all praise is for Allaah. There is no god but Allaah alone, with no partner or associate. His is the Dominion, to Him be praise, and He has power over all things. My Lord, I ask You for the good of this day (night) and what comes after it, and I seek refuge in You from the evil of this day (night) and what comes after it. My Lord, I seek refuge in You from

laziness. My Lord, I seek refuge in You from old age. My Lord, I seek refuge in You from torment in the Fire and torment in the grave)."

«أَصْبَحْنَا (أَمْسَيْنَا) وَأَصْبَحَ (أَمْسَى) الْمُلْكُ للهِ وَالْكِبْرِيَاءُ، وَالْعَظَمَةُ وَالْخَلْقُ وَالأَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا يَضْحَى فِيهِمَا للهِ وَحْدَهُ»

"Asbahna (amsayna) wa asbaha (amsaa) Al-mulk Lillaahi wa'l-kibriya' wa'l-'azmah wa'l-khalq wa'Al-amr wa'l-layl wa'l-nahaar wa ma yad-ha fihima Lillaahi wahdahu

(We have reached the morning (evening) and at this very time unto Allaah belongs all dominion, pride, might, power of creation, command, night and day and whatever happens in them belongs to Allaah alone)."

«اللَّهُمَّ اجْعَلْ أَوَّلَ هَذَا النَّهَارِ (اللَّيْلِ) صَلَاحًا، وَأَوْسَطَهُ فَلَاحًا، وَآخِرَهُ نَجَاحًا، أَسْأَلُكَ خَيْرَ الدُّنْيَا وَخَيْرَ الآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ»

"Allaahumma ij'al awwala haadha'l-nahaar (Al-layl) salaahan wa awsatahu falaahan wa aakhirahu najaa-han, as'aluka khayra Al-dunya wa khayr Al-aakhirah ya arham Al-raahimeen

(O Allaah, make the beginning of this day goodness, its middle success and its end prosperity. I ask you for the good of this world and the good of the Hereafter, O Most Merciful of those who show mercy)."

«سُبْحَانَ اللهِ وَبِحَمْدِهِ، وَلَا قُوَّةَ إِلَّا بِاللهِ، مَا شَاءَ اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ،

أَعْلَمُ أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا»

"Subhaan Allaah wa bi hamdih, wa laa quwwata illa Billaah, ma shaa'a Allaahu kaana wa ma lam yasha' lam yakun wa laa hawla wa laa quwwata illa Billaah il-'aliy il-'azeem. A'lamu anna Allaaha 'ala kulli shay'in qadeer wa anna Allaaha qad ahaata bi kulli shay'in 'ilman

(Glory and praise be to Allaah, and there is no strength except with Allaah. Whatever Allaah wills happens and whatever He does not will does not happen. There is no power and no strength except with Allaah, the Most High, the Almighty. I know that Allaah is Able to do all things and that Allaah has encompassed all things with His knowledge)."

«اللَّهُمَّ أَنْتَ خَلَقْتَنِي، وَأَنْتَ تَهْدِينِي، وَأَنْتَ تُطْعِمُنِي وَأَنْتَ تَسْقِينِي، وَأَنْتَ تُمِيتُنِي، وَأَنْتَ تُحْيِينِي»

"Allaahumma anta khalaqtani wa anta tahdeeni wa anta tut'imuni wa anta tasqeeni wa anta tumeetuni wa anta tuhyeeni

(O Allaah, You created me, You guide me, feed me and give me to drink; You will cause me to die and bring me back to life)."

«اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَمِنْ شِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ عَلَى مُسْلِمٍ»

"Allaahumma 'Aalim Al-ghaybi wa'l-shahaadah, Faatir Al-samawaati wa'l-ard Rabba kulli shay'in wa Maleekahu, ashhadu an laa ilaaha illa anta, a'oodhu bika min sharri nafsi wa min sharr il-Shaytaan wa sharakihi, wa an aqtarifa 'ala nafsi soo'an aw ajurrahu 'ala muslimin
(O Allaah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things. I bear witness that there is no god except You. I seek refuge with You from the evil of my own self and from the evil and traps of the *Shaytaan,* and from committing any sin against my own self or bringing evil upon any Muslim)."

«اللَّهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، فَالِقَ الْحَبِّ وَالنَّوَى مُنَزِّلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ، وَأَغْنِنِي مِنَ الْفَقْرِ»

"Allaahumma Rabb Al-samaawaati Al-sab'i wa Rabb Al-'Arsh il-'Azeem, Rabbana wa Rabba kulli shay'in, faaliq Al-habb wa'l-nawa wa munazzil Al-Tawraata wa'l-Injeeli wa'l-Furaan, a'oodhu bika min sharri kulli shay'in anta aakhidhun bi naasiyatihi. Allaahumma anta Al-awwal fa laysa qablaka shay'un, wa anta Al-aakhir fa laysa ba'daka shay'un. Wa anta Al-zaahir fa laysa fawqaka shay'un wa anta Al-baatin fa laysa doonaka shay'un. Iqdi 'annaa Al-dayna wa aghninaa min Al-faqr

(O Allaah, Lord of the seven heavens and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the *Tawraat* (Torah), the *Injeel* (Gospel) and the *Furqaan* (Qur'aan), I seek refuge in You from the evil of all things that You will seize by the forelock [i.e., have full control over them]. O Allaah, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (*Al-Zaahir*) and there is nothing above You; You are the Hidden (*Al-Baatin*) and there is nothing beyond You. Settle our debt and spare us from poverty)."

«اللَّهُمَّ عَافِنِي فِي بَدَنِي، وَعَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ»

"*Allaahumma 'aafini fi badani wa 'aafini fi sam'i, Allaahumma 'aafini fi basari laa ilaaha illa anta*
(O Allaah, grant my body health and grant my hearing health, O Allaah, grant my sight health, there is no god but You)—three times."

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ»

"*Allaahumma inni a'oodhu bika min juhd il-bala' wa darak il-shaqa' wa soo' il-qada' wa shamaatat il-a'da*
(O Allaah, I seek refuge in You from severe calamity, from being doomed, from a bad end and from my enemies' rejoicing in my misfortune)."

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضِلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ»

"Allaahumma inni a'oodhu bika min Al-hammi wa'l-hazani wa'l-'ajzi wa'l-kasali wa'l-bukhli wa'l-jubni wa dala' il-dayn wa ghalabat il-rijaal

(O Allaah, I seek refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, from the burn of debts and being overpowered by men)."

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفَجْأَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ»

"Allaahumma inni a'oodhu bika min zawaali ni'matika wa tahawwul 'aafiyatika wa faja'ati naqmatika wa jamee' sakhtika

O Allaah, I seek refuge in You from the loss of Your blessing and favour, Your sudden punishment and all Your wrath)."

«اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا»

"Allaahumma aati nafsi taqwaaha wa zakkiha fa anta khayru man zakaaha anta waliyyuha wa mawlaha

(O Allaah, give my soul its piety and purify it, for You are the best one to purify it, You are its Lord and Master)."

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَنَفْسٍ لَا تَشْبَعُ، وَعِلْمٍ لَا يَنْفَعُ وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا»

"Allaahumma inni a'oodhu bika min qalbin laa

yakhsha' wa nafsin laa tashba' wa 'ilmin laa yanfa' wa da'wah laa yustajaabu laha
(O Allaah, I seek refuge in You from a heart that is not humble, a soul that is not satisfied, knowledge that is of no benefit and a supplication that is not answered)."

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي»

"*Allaahumma ighfir li khati'ati wa jahli wa israafi fi amri wa ma anta a'lam bihi minni*
(O Allaah, forgive me my sins, my ignorance, my extravagance and whatever You know better than me)."

«اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ»

"*Allaahumm ighfir li ma qaddamtu wa ma akhkhartu wa ma asrartu wa ma a'lantu wa ma anta a'lam bihi minni, anta Al-muqaddim wa anta Al-mu'akhkhir anta ilaahi laa ilaaha illa anta wa laa hawla wa laa quwwata illa Billaah*
(O Allaah, forgive me for my past and future sins, for those I have committed secretly and those I have committed openly, and for whatever You know more about than I. You are the One Who brings forward and the One Who puts back, You are my God, there is no god but You, and there is no power and no strength except with You)."

«اللَّهُمَّ أَعِنِّي وَلَا تُعِنْ عَلَيَّ، وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ»

"Allahumma a'inni wa laa tu'ann 'alayya, w'amkur li wa laa tamkur 'alayya, wa'nsurni 'ala man bagha 'alayya
(O Allaah, help me and do not help others against me, plan for me and do not plan against me and grant me victory over those who wrong me)."

«اللَّهُمَّ اجْعَلْنِي لَكَ شَكَّارًا، لَكَ ذَكَّارًا لَكَ رَهَّابًا، لَكَ مُخْبِتًا، إِلَيْكَ أَوَّاهًا»

"Allaahumma ij'alnii laka shakkaaran, laka dhakkaar-an, laka rahhaaban laka mukhbitan wa ilayka awaahan
(O Allaah, make me grateful to You, remembering You, fearing You, humble before You and turning to You)."

«اللَّهُمَّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ صَدْرِي»

"AllaahUmmah taqabbal tawbati wa aghsal hawbati wa ajib da'wati wa thabbit hujjati wa ahdi qalbi wa saddid lisaani wa aslul sakheemata sadri
(O Allaah, accept my repentance, wash away my sin, answer my prayer, make my proof firm, guide my heart, make my tongue speak the truth, remove resentment from my heart)."

«اللَّهُمَّ أَصْلِحْ لِي دِينِيَ الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي

دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِيَ الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ، اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الآخِرَةِ»

"Allaahumma aslih li deeni alladhi huwa 'ismatu amri, wa aslih li dunyaaya allati fiha ma'aashi, wa aslih li aakhirati allati fiha ma'aadi, wa aj'al Al-hayaat ziyaadatan li fi kulli khayr wa aj'al Al-mawta raahatan li min kulli sharr. Allaahumma ahsin 'aaqibatana fi'l-umoori kulliha wa ajirna min khizi Al-dunya wa 'adhaab il-aakhirah
(O Allaah, make my commitment to Islam sound, which is a protection for me, and make my worldly affairs in which is my livelihood, and make my destiny in the Hereafter good, for it is my final abode. Make my stay in this life a means of doing all that is good, and make death a means of respite from all evil. O Allaah, grant us a good end in all our affairs and protect us from the humiliation of this world and the punishment of the Hereafter)."

«بِسْمِ اللهِ عَلَى نَفْسِي وَأَهْلِي وَمَالِي»

"Bismillaah 'ala nafsi wa ahli wa maali
(In the Name of Allaah for myself, my family and my wealth) – three times."

These are some of the prayers for protection that the Muslim needs in his daily life as he needs food and drink. They are a means of protection and security for him against the *Shaytaan* and his troops. The Muslim

should recite them with proper presence of mind and awareness of their meanings in order to gain the desired benefit.

Various *Dhikrs*

What should be said when going to sleep.

It was narrated from 'A'ishah that when the Messenger of Allaah (ﷺ) went to bed, he would blow into his hands, recite *Al-mu'awwidhaat (Soorahs* seeking protection) and wipe his hands over his body.

In *Al-Saheehayn* it is narrated from 'A'ishah (رضي الله عنها) that when the Prophet (ﷺ) went to his bed each night, he would hold his hands together, blow into them and recite into them *Qul Huwa Allaah Ahad*, *Qul A'oodhu bi Rabb il-falaq* and *Qul a'oodhu bi Rabb in-naas*, then he would wipe them over as much as he could of his body, starting with his head and face and the front of his body. And he would do that three times.[1]

It was narrated that Abu Mas'ood Al-Ansaari Al-Badri—'Uqbah ibn 'Amr (رضي الله عنه)—said: The Messenger of Allaah (ﷺ) said:

«الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَ بِهِمَا فِي لَيْلَةٍ كَفَتَاهُ»

"The two Verses at the end of Soorah Al-Baqarah—whoever recites them at night, that will suffice him."

It was narrated that Abu Hurayrah (رضي الله عنه) said: The Messenger of Allaah (peace and blessings of Allaah be

[1] *Fath Al-Baari*, Baab Fadl Al-Qur'aan; *Saheeh Muslim*, Kitaab Al-Dhikr Wa'-Du'aa'.

upon him) put me in charge of guarding the *Zakaah* of Ramadaan. Someone came to me and started grabbing handfuls of the food He (that devil) said: When you go to your bed, recite *Aayat Al-Kursiy*, then Allaah will appoint a guard for you who will stay with you and no devil will come near you until morning. The Prophet (ﷺ) said:

«صَدَقَكَ وَهُوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ»

"He told you the truth, although he is an inveterate liar. That was a devil."

The one who wants to sleep should do *Wudoo'* as for prayer, then lie down on his right side and recite *Aayat Al-Kursiy* and the last Verses of *Soorah Al-Baqarah*. Then he should hold his hands together and recite into them, *Qul Huwa Allaah Ahad*, *Qul A'oodhu bi Rabb il-falaq* and *Qul a'oodhu bi Rabb in-naas*. Then he should blow into his hands and wipe them over as much as he can of his body, and he should do that three times. This will be a protection for him against the devils. Then he should recite whatever he can of the *Dhikrs* before sleeping that are mentioned in this chapter.

It was narrated that 'Ali ﷺ said: I do not think that anyone who is of sound mind and has entered Islam should go to sleep until he recites *Aayat Al-Kursiy*.

It was narrated that Ibraaheem Al-Nakha'i ﷺ said: They used to teach them to recite Al-mu'awwidhatayn when they went to bed.

What a person who is tossing and turning and cannot sleep should say

It was narrated that Zayd ibn Thaabit ﷺ said: I complained to the Messenger of Allaah (ﷺ) about insomnia that I was suffering and he said: Say:

«اللَّهُمَّ غَارَتِ النُّجُومُ وَهَدَأَتِ الْعُيُونُ، وَأَنْتَ حَيٌّ قَيُّومٌ، لَا تَأْخُذُكَ سِنَةٌ وَلَا نَوْمٌ يَا حَيُّ يَا قَيُّومُ! أَهْدِىءْ لَيْلِي، وَأَنِمْ عَيْنِي»

"Allaahumma ghaarat Al-nujoom wa hada'at Al-'uyoon wa anta hayyun qayyoom, la ta'khudhuka sinatun wa laa nawm, ya hayyu yaa qayyoom ahdi' layli wa anim 'ayni
(O Allaah, the stars are starting to set and eyes have grown still, and You are the Ever-Living, Self-Sustaining, neither slumber nor sleep over-takes You. O Ever-Living One, O Self-Sustainer, make my night calm and cause my eyes to sleep)."[1]

I said it, and Allaah took away the problem I was suffering.

It was narrated from Muhammad ibn Yahya ibn Hibbaan that Khaalid ibn Al-Waleed suffered from insomnia and he complained about that to the Prophet (ﷺ). He told him to seek refuge in the perfect words of Allaah when he went to sleep, from His anger, from the evil of His slaves, from the whispers of the devils

[1] *Ibn Al-Sunni*, Baab Ma Yaqool Idha Asaabahu Al-araq, 9/273.

and from their being present.[1]

It was narrated that Buraydah ﷺ said: Khaalid ibn Al-Waleed ﷺ complained to the Prophet (ﷺ) and said: O Messenger of Allaah, I cannot sleep at night because of insomnia. The Prophet (ﷺ) said: When you go to your bed, say:

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظَلَّتْ، وَرَبَّ الأَرَضِينَ وَمَا أَقَلَّتْ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ، كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا، أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ، وَأَنْ يَبْغِيَ عَلَيَّ، عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ وَلَا إِلَهَ إِلَّا أَنْتَ»

"Allaahumma rabb Al-samawaat il-sab'i wa ma azallat, wa rabb Al-aradeen wa ma aqallat wa rabb Al-shayaateen wa ma adallat, kun li jaaran min sharri khalqika kullihim jamee'an, an yafrut 'alayya ahadun minhum wa an yabghi 'alayya, 'azza jaaraka wa jalla thana'uka wa laa ilaaha ghayruka wa laa ilaaha illa anta

(O Allaah, Lord of the seven heavens and what they overshadow, Lord of the earths and what they carry, Lord of the devils and what they lead astray, be a Protector to me from the evil of Your entire creation lest any of them do evil or act wrongfully to me. Strong is Your protection and glorious is Your praise. There is no god other than You. There is no god but You)."[2]

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[1] *Ibn Al-Sunni*, p. 212, no. 2748. Classed as *Saheeh* by Al-Albaani (may Allaah have mercy on him).

[2] *Sunan Al-Tirmidhi*, Kitaab Al-Da'waat, 5/238, no. 3523.

What one should say when woken suddenly from sleep

It was narrated from 'Amr ibn Shu'ayb, from his father, from his grandfather, that the Messenger of Allaah (ﷺ) used to teach them words to say when waking suddenly from sleep and feeling panic:

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ، مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ»

"A'oodhu bi kalimaat-illaah il-taammati min ghadabihi wa 'iqaabihi wa min sharri 'ibaadihi wa min hamazaat Al-shayaateen wa an yahduroon
(I seek refuge in the perfect words of Allaah from His wrath and punishment, and from the evil of His slaves, and from the whispers of the devils and from their being present)."[1]

According to another report, a man came to the Prophet (ﷺ) and complained to him about waking suddenly and afraid. The Messenger of Allaah (ﷺ) said:

«إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ غَضَبِهِ وَعِقَابِهِ، وَمِنْ شَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ»

"When you go to your bed, say: *A'oodhu bi kalimaat-illaah il-taammati min ghadabihi wa 'iqaabi-*

[1] *Sunan Abi Dawood*, Kitaab Al-Tibb, 4/3893; *Al-Tirmidhi*, Al-Da'waat, 5/541.

hi wa min sharri 'ibaadihi wa min hamazaat Al-shayaateen wa an yahduroon
(I seek refuge in the perfect words of Allaah from His wrath and punishment, and from the evil of His slaves, and from the whispers of the devils and from their being present.)"[1]
He said it and that went away.

What a person should say if he sees something that he likes or dislikes in his dream

It was narrated from Abu Sa'eed Al-Khudri (ﷺ) that he heard the Messenger of Allaah (ﷺ) say:

«إِذَا رَأَى أَحَدُكُم رُؤْيَا يُحِبُّهَا ، فَإِنَّمَا هِيَ مِنَ اللهِ تَعَالَى فَلْيَحْمَدِ اللهَ عَلَيْهَا ، وَلْيُحَدِّثْ بِهَا»

"If any one of you sees a dream that he likes, it is from Allaah, so let him praise Allaah for it and tell people about it."

According to another report:

«فَلَا يُحَدِّثْ بِهَا إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ»

Let him not tell anyone about it but those who he loves. But if he sees something other than that, that he dislikes, it is from the *Shaytaan*, so let him

[1] *Ibn Al-Sunni*, Baab Ma Yaqool Man Yafza' Fi Manaamihi, 9/272, no. 2753 (p. 262 note 3).

seek refuge with Allaah from its evil and not mention it to anyone, for it will not harm him."[1]

It was narrated that Abu Qataadah ﷺ said: The Messenger of Allaah (ﷺ) said:

«الرُّؤْيَا الْحَسَنَةُ مِنَ اللهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ، فَلْيَنْفُثْ عَنْ شِمَالِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لَا تَضُرُّهُ»

"Good dreams come from Allaah and bad dreams come from the *Shaytaan*. If anyone sees a bad dream that scares him, let him spit drily to his left three times and seek refuge (with Allaah) from the *Shaytaan*, then it will not harm him."

According to another report, it says, "let him spit" instead of let him spit drily.[2]

It was narrated from Abu Hurayrah ﷺ that the Messenger of Allaah (ﷺ) said:

«يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ، ثَلَاثَ عُقَدٍ يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ مَكَانَهَا، عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِذَا اسْتَيْقَظَ وَذَكَرَ اللهَ تَعَالَى انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقَدُهُ كُلُّهَا، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ»

"The *Shaytaan* ties three knots at the back of the head of any one of you when he goes to sleep,

[1] *Fath Al-Baari*, Baab Ru'ya Al-Saaliheen, 12/39/42.
[2] *Fath Al-Baari*, ibid.; *Muslim*, Kitaab Al-Ru'ya, 4/1771, 1772.

and seals the place of each knot with (the words), 'You have a long night ahead, so sleep.' If he wakes up and remembers Allaah, one knot is undone. If he does *Wudoo'* another knot is undone, and if he prays, all the knots are undone, and the morning finds him lively and in good spirits. Otherwise, the morning finds him in bad spirits and lazy."

What should be said when entering the toilet

It was narrated from Anas that the Messenger of Allaah (ﷺ) used to say when entering the toilet:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ»

"Allaahumma inni a'oodhu bika min Al-khubthi wa'l-khabaa'ith

(O Allaah, I seek refuge with You from the male and female devils)."[1]

It was narrated from 'Ali ؓ that the Prophet (ﷺ) said:

«سَتْرُ مَا بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ، إِذَا دَخَلَ الْكَنِيفَ أَنْ يَقُولَ: بِسْمِ اللهِ»

"What covers the *'Awrah* of the sons of Adam from the eyes of the jinn, when he enters the toilet, is to say, *Bismillaah.*"[2]

They said: It is *Mustahabb* for the one who wants to enter the toilet to say first, *Bismillaah* (in the Name of Allaah), then to say:

[1] *Saheeh Al-Bukhaari*, Kitaab Al-Wudoo'; Muslim, Baab Idha Araada Dukhool Al-khala'.

[2] *Sunan Al-Tirmidhi*, Kitaab Al-Salaah, 2/305, no. 2606.

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ»

"Allaahumma inni a'oodhu bika min Al-khubthi wa'l-khabaa'ith"
(O Allaah, I seek refuge with You from the male and female devils)."

Saying bismillaah when eating and drinking

It was narrated that 'Umar ibn Abi Salamah (ﷺ) said: The Messenger of Allaah (ﷺ) said:

«سَمِّ اللهَ وَكُلْ بِيَمِينِكَ»

"Say *Bismillaah* and eat with your right hand."[1]

It was narrated that Jaabir (ﷺ) said: I heard the Messenger of Allaah (ﷺ) say:

«إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ الله تَعَالَى عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ، وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللهَ تَعَالَى عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ المَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللهَ تَعَالَى عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ المَبِيتَ وَالْعَشَاءَ»

"When a man enters his house and remembers Allaah upon entering and when eating, the *Shaytaan* says: 'You have no place to stay and no dinner.' If he enters and does not remember Allaah upon entering, the *Shaytaan* says: 'You have found a place to stay.' And if he does not remember Allaah when eating, he says: 'You have found a place to stay and dinner.'"[2]

[1] *Fath Al-Baari*, 7/88; *Muslim*, 3/1599, no. 108.
[2] *Saheeh Muslim*, 3/1598, no. 103.

It was narrated that Hudhayfah ﷺ said: When we ate with the Prophet (ﷺ), we would not stretch forth our hands until the Messenger of Allaah (ﷺ) stretched forth his hand first. We were going to eat with him one time, when a young girl came rushing as if she were being pushed. She went to stretch forth her hand to the food, but the Messenger of Allaah (ﷺ) took hold of her hand. Then a Bedouin came rushing as if he were being pushed, and he took hold of his hand. Then the Messenger of Allaah (ﷺ) said:

«إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسْمُ اللهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهَذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهَذَا الأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ يَدَهُ فِي يَدِي مَعَ يَدَيْهِمَا»

"The *Shaytaan* regards food as permissible (for himself) if the Name of Allaah is not mentioned over it. He brought this girl so that the food might become permissible for him through her, but I took her hand. Then he brought this Bedouin so that the food might become permissible for him through him, but I took his hand. By the One in Whose hand is my soul, his hand is in mine along with her hand."[1]

Then he mentioned the Name of Allaah and began to eat.

It was narrated that the Sahaabi Umayyah ibn Makhshi (ﷺ) said: The Messenger of Allaah (ﷺ)

[1] *Saheeh Muslim*, Kitaab Al-Ashribah, 3/1597, no. 102.

was sitting and a man was eating who did not mention the Name of Allaah until there was only one morsel left of his food. When he raised it to his mouth, he said: "In the Name of Allah at the beginning and at the end of it." The Prophet (ﷺ) laughed and said: The *Shaytaan* kept eating along with him, but when he mentioned the Name of Allaah, he (the *Shaytaan*) vomited what was in his belly."[1]

Do you not see the importance of mentioning the Name of Allaah when you start to eat or drink? The scholars (may Allaah have mercy on them) are unanimously agreed that it is *Mustahabb* to mention the name of Allaah when one starts to eat or drink, but if a person omits to do so for some reason then becomes able to do so whilst eating, it is *Mustahabb* to say *"Bismillaahi awwalahu wa aakhirahu* (In the Name of Allaah at the beginning and at the end)." It is also mustahabb to say it out loud so as to remind others and set an example for them.

What should be said when leaving the house

It was narrated from Umm Salamah that when the Prophet (ﷺ) left his house he would say:

«بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ، أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ»

"Bismillaahi tawakkaltu 'ala Allaahi, Allaahumma inni a'oodhu bika an adilla aw udalla, aw azilla aw

[1] *Sunan Abi Dawood*, 3/140, no. 3768; *Al-Nasaa'i*, 'Aml Al-Yawm Wa'l-Laylah, p. 102, no. 283.

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[1] *Sunan Abi Dawood*, 3/140, no. 3768; *Al-Nasaa'i*, 'Aml Al-Yawm Wa'l-Laylah, p. 102, no. 283.

uzalla wa azlima aw uzlama aw ajhala aw yujhal 'alayya
(In the Name of Allaah, I put my trust in Allaah. O Allaah, I seek refuge in You lest I should stray or be led astray, or slip or be tripped, or do wrong or be wronged, or behave foolishly or be treated foolishly)."[1]

It was narrated that Anas (ﷺ) said: The Messenger of Allaah (ﷺ) said: "Whoever says (i.e., when he leaves his house):

«بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، يُقَالُ: كُفِيتَ وَوُقِيتَ وَهُدِيتَ، وَتَنَحَّى عَنْهُ الشَّيْطَانُ»

"Bismillaah, tawakkaltu 'ala Allaah wa laa hawla wa laa quwwata illa Billaah (In the Name of Allaah, I put my trust in Allaah, and there is no power and no strength except with Allaah), it is said: 'You have been taken care of, protected and guided,' and the *Shaytaan* turns away from him."

Abu Dawood added in his report: "Then he says (i.e., the *Shaytaan* says to another devil):

«وَكَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟»

"What you can do with a man who has been guided, taken care of and protected?'"[2]

What should be said when entering the house

It is *Mustahabb* to say when entering one's house:

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[1] Abu Dawood, Al-Tirmidhi, Al-Nasaa'i and Ibn Maajah. Al-Tirmidhi said: (it is) *Saheeh*.

[2] *Sunan Abi Dawood*, 5/328, no. 5095.

«بِسْمِ اللهِ، السَّلَامُ عَلَيْكُمْ»
'Bismillaah al-salaamu 'alaykum

(In the Name of Allaah, peace be upon you),' whether there are any humans in the house or not, because Allaah says:

﴿فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَـٰرَكَةً طَيِّبَةً﴾

"But when you enter the houses, greet one another with a greeting from Allaah (i.e. say: Al-salaamu 'alaykum – peace be on you), blessed and good."
(*Al-Noor* 24:61)

It was narrated that Anas said: The Messenger of Allaah (ﷺ) said:

«يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ، تَكُنْ بَرَكَةً مِنَ اللهِ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ»

"O my son, when you enter upon your family, greet them with *Salaam*; it will be a blessing from Allaah upon you and upon the people of your household."[1]

It was narrated that Abu Maalik Al-Ash'ari (ﷺ) said: The Messenger of Allaah (ﷺ) said: "When a man enters his home, let him say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللهِ وَلَجْنَا وَبِسْمِ اللهِ خَرَجْنَا، وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ يُسَلِّمُ عَلَى أَهْلِهِ»

[1] *Sunan Al-Tirmidhi*, Baab Majaa'a Fi'l-tasleem Idha Dakhala Baytihi.

"Allaahumma inni as'aluka khayra Al-mawlij wa khayr Al-makhraj, bismillaahi walajna wa bismillaahi kharajna, wa 'ala Allaahi rabbina tawakkalna
(O Allaah, I ask of You the best entering and the best exit. In the Name of Allaah we have entered and in the Name of Allaah we have exited, and in Allaah our Lord have we put our trust),' then let him greet his family with *Salaam*."[1]

It was narrated that Jaabir ibn 'Abdullah (ﷺ) said: I heard the Messenger of Allaah (ﷺ) say:

«إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللهَ تَعَالَى عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ وَلَا عَشَاءَ، وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللهَ تَعَالَى عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ»

"When a man enters his house and mentions Allaah when he enters and when he eats, the *Shaytaan* says: '(You have) no place to stay and no supper.' If he enters and does not mention Allaah when he eats, (the *Shaytaan*) says: 'You have found a place to stay and supper.'"[2]

In the *Muwatta'* of Imam Maalik it is narrated that he heard that it is *Mustahabb* when entering an uninhabited house to say:

«السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ»

"Al-salaamu 'alayna wa 'ala 'ibaad-illaah il-saaliheen
(Peace be upon us and upon the righteous slaves

[1] *Sunan Abi Dawood*, Kitaab Al-Adaab, 5/328, no. 5096; classed as *Saheeh* by Al-Albaani (may Allaah have mercy on him).

[2] *Saheeh Muslim*, 3/1598, no. 103.

of Allaah)."[1]

What is to be said when having intecourse

It was narrated from Ibn 'Abbaas (ﷺ) via numerous *Isnaads* that the Prophet (ﷺ) said: "When one of you wants to approach (have intercourse with) his wife, if he says:

«اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَقُضِيَ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ»

> *"Bismillaah, jannibnaa Al-shaytaan wa jannib Al-Shaytaan ma razaqtana*
> (In the Name of Allaah. Keep the *Shaytaan* away from us and from what You bestow upon us).' Then if it is decreed that they should have a child, the *Shaytaan* will not harm him."[2]

According to a report narrated by Al-Bukhaari:

«لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا»

"The *Shaytaan* will never be able to harm him."

What a person should do and say if he gets angry

Anger is one of the evil whispers of the *Shaytaan*. Allaah says:

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

"And if an evil whisper from Shaytaan (Satan) tries to

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[1] *Al-Muwatta'*, Kitaab Al-Salaam, Baab Jaami' Al-Salaam, vol. 2, p. 962, no. 8.

[2] *Fath Al-Baari*, Kitaab Al-Nikaah, 7/29; *Saheeh Muslim*, Kitaab Al-Nikaah, 2/1087, no. 54.

turn you away (O Muhammad) (from doing good), then seek refuge in Allaah. Verily, He is the All Hearer, the All Knower."

(*Fussilat* 41:36)

It was narrated that the Companion of the Prophet (ﷺ) Sulaymaan ibn Surad (ﷺ) said: I was sitting with the Prophet (ﷺ) and two men traded insults. One of them turned red in the face and became furious, and the Messenger of Allaah (ﷺ) said:

«إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، ذَهَبَ مِنْهُ مَا يَجِدُ»

"I know a word which, if he said it, what he is experiencing would go away. If he said, *'A'oodhu billaahi min Al-shaytaan il-rajeem* (I seek refuge with Allaah from the accursed *Shaytaan*),' what he is experiencing would go away."

They said to him: "The Prophet (ﷺ) said:

«تَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

"Seek refuge with Allaah from the accursed *Shaytaan*."

He said: "Am I insane?"[1]

It was narrated that 'A'ishah (ﷺ) said: The Prophet (ﷺ) entered upon me when I was angry. He took hold of the end my nose and tweaked it, then he said:

«يَا عُوَيِّشُ قُولِي: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَذْهِبْ غَيْظَ قَلْبِي، وَأَجِرْنِي مِنَ الشَّيْطَانِ»

[1] *Fath Al-Baari*, Kitaab Bad' Al-Khalq, Baab Sifat Iblees, 6/151; *Saheeh Muslim*, 4/5/20, no. 109.

"O 'Uwayyish (diminutive form of 'Aa'ishah), say: *Allaahumma aghfir li dhanbi wa adhhib ghayda qalbi, wa ajirni min Al-Shaytaan* (O Allaah, forgive my sin, take away the anger in my heart, and protect me against the *Shaytaan*)."

It was narrated that the Companion of the Prophet (ﷺ) 'Atiyyah ibn 'Urwah Al-Sa'di (ﷺ) said: The Messenger of Allaah (ﷺ) said:

«إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ»

"Anger comes from the *Shaytaan*, and the *Shaytaan* was created from fire. Fire is extinguished by water, so if one of you becomes angry, let him do *Wudoo'*."[1]

It is *Mustahabb* for the one whom the *Shaytaan* provokes to anger to suppress his anger and to seek refuge with Allaah from the accursed *Shaytaan*. Then he should hasten to do *Wudoo'*, and remember that the reward with Allaah for suppressing his anger is great.

It was narrated from the Companion of the Prophet (ﷺ) Mu'aadh ibn Anas Al-Juhani (ﷺ) that the Prophet (ﷺ) said:

«مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنفِذَهُ دَعَاهُ اللهُ سُبْحَانَهُ وَتَعَالَى عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ، حَتَّى يُخَيِّرَهُ مِنَ الْحُورِ مَا شَاءَ»

[1] *Sunan Abi Dawood*, Kitaab Al-Adab, 5/141, no. 4784.

"Whoever suppresses his anger when he is able to act upon it, Allaah will call him before all creatures on the Day of Resurrection and let him choose whoever he wants from among *Al-hoor*."[1]

Prayer for protection for a child

It was narrated that Ibn 'Abbaas (ﷺ) said: The Prophet (ﷺ) used to seek protection for Al-Hasan and Al-Husayn:

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»

"A'oodhu bi kalimaat-Allaah il-taammah min kulli shaytaanin wa haammah wa min kulli 'aynin laammah
(I seek refuge in the perfect words of Allaah from every devil and poisonous reptile, and from every envious evil eye)."

And he would say:

«إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ»

"Your father (i.e., Ibraaheem) used to seek protection by means of them (these words) for Ismaa'eel and Ishaaq."[2]

What is to be said by one who is suffering from loneliness

It was narrated from Al-Waleed ibn Al-Waleed (ﷺ)

[1] *Sunan Abi Dawood*, Kitaab Al-Adab, 5/137, no. 4777; *Sunan Al-Tirmidhi*, Kitaab Al-Birr, no. 2022.

[2] *Saheeh Al-Bukhaari*, Kitaab Al-Anbiya', 4/179.

that he said: "O Messenger of Allaah, I feel lonely." He said: "When you go to bed, say:

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ، مِنْ غَضَبِهِ وَعِقَابِهِ، وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُونِ، فَإِنَّهَا لَا تَضُرُّكَ أَوْ لَا تَقْرَبُكَ»

"A'oodhu bi kalimaat-illaah il-taammati min ghadabihi wa 'iqaabihi wa min sharri 'ibaadihi wa min hamazaat Al-shayaateen wa an yahduroon
(I seek refuge in the perfect words of Allaah from His wrath and punishment, and from the evil of His slaves, and from the whispers of the devils and from their being present), then they (the devils) will not harm you or come near you."[1]

It was narrated that Al-Bara' ibn 'Aazib (ﷺ) said: A man came to the Messenger of Allaah (ﷺ) and complained to him of loneliness. He said: "Repeat often (the words):

«سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، رَبِّ الْمَلَائِكَةِ وَالرُّوحِ، جَلَلْتَ السَّمَوَاتِ وَالْأَرْضَ بِالْعِزَّةِ وَالْجَبَرُوتِ»

"Subhaan Al-malik Al-quddoos, rabb il-malaa'ikati wa'l-rooh, jalalta Al-samawaati wa'l-arda bi'l-'izzah wa'l-jabaroot
(Glory be to the Sovereign, the Noble, Lord of the angels and of the Spirit, You have encompassed the heavens and the earth with glory and might)."

[1] *Ibn Al-Sunni :* Ma Yaqool Idha Akhadha Madja'ahu, p. 201, no. 705.

The man said it, and his loneliness disappeared.[1]

The best that can be said by one who is suffering from loneliness is:

«أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

"A'oodhu billaah il-samee' il-'aleem min Al-shaytaan il-rajeem
(I seek refuge with Allaah, the All-Hearing, All-Knowing, from the accursed *Shaytaan*)."

Allaah says:

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

"And if an evil whisper from Shaytaan (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allaah. Verily, He is the All-Hearer, the All-Knower."

(*Fussilat* 41:36)

It was narrated that Abu Hurayrah (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said:

«يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذَلِكَ فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ»

"The *Shaytaan* will come to one of you and say: 'Who created such and such? Who created such and such?" until he says, 'Who created your Lord?' If it comes to that, then seek refuge with Allaah and stop thinking about it."

[1] *Ibn Al-Sunni*, Baab my Yaqool Man Ubtuliya Bi'l-wahshah, p. 206, no. 633.

According to a version narrated in *Al-Saheeh :*

«لَايَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ: هَذَا خَلْقُ اللهِ، فَمَنْ خَلَقَ اللهَ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ: آمَنْتُ بِاللهِ وَرُسُلِهِ»

"The people will continue to ask questions until it is said: 'This is the creation of Allaah, but who created Allaah?' Whoever sees any of that, let him say, I believe in Allaah and His Messengers."[1]

It was narrated that 'A'ishah ﷺ said: The Messenger of Allaah (ﷺ) said:

«مَنْ وَجَدَ مِنْ هَذَا الْوَسْوَاسِ شَيْئًا فَلْيَقُلْ: آمَنَّا بِاللهِ وَبِرُسُلِهِ ثَلَاثًا، فَإِنَّ ذَلِكَ يُذْهِبُ عَنْهُ»

"Whoever experiences anything of this *Waswaas* (whispers from the *Shaytaan*), let him say: 'I believe in Allaah and His Messengers' three times, then that will go away from him."[2]

It was narrated that 'Uthmaan ibn Abi'l-'Aas (ﷺ) said: I said: "O Messenger of Allaah, the *Shaytaan* has interfered between me and my prayer and recitation, and has confounded me." The Messenger of Allaah (ﷺ) said:

«ذَاكَ شَيْطَانٌ يُقَالُ لَهُ: خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللهِ مِنْهُ، وَاتْفُلْ عَنْ يَسَارِكَ ثَلَاثًا»

"That is a devil called Khinzab. If you notice that, then seek refuge with Allaah from him and spit

[1] *Fath Al-Baari*, Baab Sifat Iblees, 4/149.

[2] *Ibn Al-Sunni*, Baab Ma Yaqool Man Ubtuliya Bi'l-waswasah, p. 181, no. 626.

drily to your left three times."

I did that, and Allaah took that away from me.[1]

It was narrated that Abu Zameel said: I said to Ibn 'Abbaas ﷺ: "There is something I find in my heart." He said: "What is it?" I said: "By Allaah I cannot speak of it." He said to me: "Is it some sort of doubt?" He smiled and said: "No one was spared from that until Allaah revealed the Words:

﴿فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَـٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ﴾

'So if you (O Muhammad) are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it)."

(*Yoonus* 10:94)

He said to me: "If you feel anything in your heart, then say:

﴿هُوَ ٱلْأَوَّلُ وَٱلْـَٔاخِرُ وَٱلظَّـٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

"He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing."

(*Al-Hadeed* 57:3)

In *Saheeh Muslim* it is narrated with his *Isnaad* in the letter of Abu'l-Qaasim Al-Qushayri (ﷺ) that Ahmad

[1] *Saheeh Muslim*, Kitaab Al-Salaam, Baab Al-Ta'awwudh Min Shaytaan Al-waswasah Fi'l-salaah, 4/1728, no. 68.

ibn 'Ata' Al-Rawdhabaari Al-Sayyid Al-Jaleel (ﷺ) said to me: I am experiencing *Waswaas* with regard to purification (*Tahaarah*); I felt anxious one night because I had used so much water, and my heart would not rest. I said: O Lord, Your forgiveness, Your forgiveness. Then I heard a voice crying out: Forgiveness is in knowledge. Then that (anxiety) left me.

One of the scholars said that it is *Mustahabb* for the one who suffers from *Waswaas* with regard to *Wudoo'* or prayer to say *Laa ilaaha ill-Allaah* (there is no god but Allaah), for if the *Shaytaan* hears *Dhikr* (remembrance of Allaah), he withdraws and goes away, and the phrase *Laa ilaaha ill-Allaah* (there is no god but Allaah) is the best of *Dhikr*.

And they (the scholars) said that the most effective remedy for warding off waswaas is to remember Allaah a great deal (*Dhikr*).

One of the *Imams* said that that it is only those who are most perfect in faith who are tested with *Waswaas*, for the thief does not target a ruined house.

Al-Sayyid Al-Jaleel Ahmad ibn Abi'l-Hawaari said: I complained to Abu Sulaymaan Al-Daraani about *Waswaas* and he said: If you want it to stop, then whenever you notice it, rejoice, for if you rejoice in it, it will stop, because there is nothing more annoying to the *Shaytaan* than the happiness of the believer.

What should be said by one to whom the *Shaytaan* appears or who is frightened by him.

Allaah says:

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

"And if an evil whisper from Shaytaan (Satan) tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allaah. Verily, He is the All-Hearer, the All-Knower."

(*Fussilat* 41:36)

﴿وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا﴾

"And when you (Muhammad) recite the Qur'aan, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not)."

(*Al-Isra'* 17:45)

The one to whom the *Shaytaan* appears should do the following:

1 - He should say:

«أَعُوذُ بِالله السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

"A'oodhu billaahi'l-samee' il-'aleem min Al-shaytaan il-rajeem

(I seek refuge with Allaah, the All-Hearing, All-Knowing, from the accursed *Shaytaan*)."

2 - He should constantly read the Qur'aan (he should have a daily *Wird*)

3 - He should give the *Adhaan* as for prayer.

It was narrated that Abu'l-Darda' said: The Messenger of Allaah (ﷺ) stood up to pray, and we heard him say:

"I seek refuge with Allaah from you." Then he said: "I curse you with the curse of Allaah," three times, and he stretched out his hand as if to take something. When he had finished praying, we said: "O Messenger of Allaah, we heard you say during the prayer something that we have never heard you say before, and we saw you stretching out your hand." He said:

«إِنَّ عَدُوَّ اللهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي فَقُلْتُ: أَعُوذُ بِاللهِ مِنْكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ، فَاسْتَأْخَرَ - ثَلَاثَ مَرَّاتٍ - ثُمَّ أَرَدتُّ أَنْ آخُذَهُ، وَاللهِ لَوْلَا دَعْوَةُ أَخِي سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ»

"The enemy of Allaah *Iblees* came with a brand of fire to throw it in my face, and I said, 'I seek refuge with Allaah from you,' three times. Then I said: 'I curse you with the complete curse of Allaah' and he retreated three times. Then I wanted to seize him, and by Allaah, were it not for the prayer of my brother Sulaymaan, this morning he would have been tied up and the children of the people of Madeenah would be playing with him."[1]

It was narrated from Sahl ibn Abi Saalih that he said: My father sent me to Banu Haarithah and there was a slave of ours—or a friend of ours—with me. Someone called him by name from behind a wall, and the one who was with me looked over the wall but did not see anything. I told my father about that and he said: "If I had realized that this would happen to you I would

[1] *Saheeh Muslim*, Baab Jawaaz La'n Al-Shaytaan, 1/385, no. 40.

not have sent you. But if you hear a voice, give the call to prayer, for I heard Abu Hurayrah narrating that the Messenger of Allaah (ﷺ) said:

«إِنَّ الشَّيْطَانَ إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ»

"If the call to prayer is given, the *Shaytaan* runs away."[1]

What should be said by one who hears the crowing of a rooster, the braying of a donkey and the barking of a dog.

It was narrated from Abu Hurayrah ؓ that the Prophet (ﷺ) said:

«إِذَا سَمِعْتُمْ نِهَاقَ الْحَمِيرِ فَتَعَوَّذُوا بِاللهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأَتْ شَيْطَانًا، وَإِذَا سَمِعْتُمْ صِيَاحَ الدِّيكَةِ فَاسْأَلُوا اللهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا»

"If you hear the braying of a donkey then seek refuge with Allaah from the *Shaytaan*, for it has seen a devil. If you hear the crowing of a rooster, then ask Allaah of His bounty, for it has seen an angel."[2]

It was narrated that Jaabir ibn 'Abdullah (ؓ) said: The Messenger of Allaah (ﷺ) said:

«إِذَا سَمِعْتُمْ نُبَاحَ الْكِلَابِ وَنَهِيقَ الْحِمَارِ بِاللَّيْلِ، فَتَعَوَّذُوا بِاللهِ، فَإِنَّهُنَّ يَرَيْنَ مَا لَا تَرَوْنَ»

"If you hear the barking of a dog and the braying of a donkey at night, then seek refuge with

[1] *Saheeh Muslim*, Kitaab Al-Salaah, Baab Fadl Al-Adhaan wa Huroob Al-Shaytaan, 1/290-291.

[2] *Saheeh Al-Bukhaari*, Kitaab Bad' Al-khalq, 4/155.

Allaah, for they see what you do not see."[1]

What should be said by one to whom ghouls appear.

Ghouls (Arabic *Ghool*, pl. *Gheelaan*) are a type of jinn, and it is said that they are the sorcerers of the jinn. They may appear in various forms, but their evil may be warded off by the *Adhaan*.

It was narrated from Jaabir that the Prophet (ﷺ) said:

«إِذَا تَغَوَّلَتْ لَكُمُ الْغِيلَانُ فَنَادُوا بِالْأَذَانِ»

"If the ghouls appear to you, then give the call to prayer."[2]

That is because the *Adhaan* makes the *Shaytaan* flee.

What should be said by one who stops in a new place.

It was narrated that Khawlah bint Hakeem ﵂ said: I heard the Messenger of Allaah (ﷺ) say:

«مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ»

"Whoever stops in a place and then says: *'A'oodhu bi kalimaat-illaah il-taammaati min sharri ma khalaq* (I seek refuge in the perfect words of Allaah from the evil of that which He has created),' nothing will harm him until he moves on from that stopping-place."[3]



[1] *Sunan Abi Dawood*, Kitaab Al-Adab, 5/332, no. 5103.
[2] *Ibn Al-Sunni*, Baab Idha Taghawwalat Al-gheelaan, p. 153, no. 524.
[3] *Saheeh Muslim*, 4/2080, no. 54.

Conclusion

We will close this book with the words of light spoken from the mouth of the noble Prophet Muhammad ﷺ.

It was narrated that Ibn 'Abbaas ﷺ said: I was riding behind the Prophet ﷺ one day when he said:

«يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ الله يَحْفَظْكَ، احْفَظِ الله
تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ، فَاسْأَلِ اللهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ
بِاللهِ وَاعْلَمْ أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ
يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ وَإِنِ اجْتَمَعُوا عَلَى أَنْ
يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ
الأَقْلَامُ وَجَفَّتِ الصُّحُفُ»

"O young man, I will teach you some words (of advice). Be mindful of Allaah, and Allaah will protect you. Be mindful of Allaah and you will find Him in front of you. If you ask, ask of Allaah; if you seek help, seek help from Allaah. Know that if the nation were to gather together to benefit you with anything, they would benefit you only with something that Allaah has already decreed for you, and if they were to gather together to harm you with anything, they would harm you only with something that Allaah has already decreed for you. The pens have been lifted and the pages have dried."[1]

[1] *Sunan Al-Tirmidhi*, 4/667, no. 2516.

According to another report:

«احْفَظِ الله تَجِدْهُ تُجَاهَكَ، تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ. وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا»

"Be mindful of Allaah and you will find Him before you. Remember Allaah in prosperity and He will remember you in adversity. Know that what has passed you by could not have befallen you, and what has befallen you could not have passed you by. Know that victory comes with patience, relief with affliction and ease with hardship."

We ask Allaah to guard us and protect us, and to keep us in His care, for He is Able to do that.

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

"Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlaa (Patron, Supporter and Protector) and give us victory over the disbelieving people."

(*Al-Baqarah* 2:286)

Glory and praise be to You, O Allaah. I bear witness

that there is no god but You. We seek Your forgiveness and we repent to You. May Allaah send blessings and peace upon our Prophet Muhammad and upon his family and Companions.

Abu'l-Mundhir
Khaleel ibn Ibraaheem Ameen

